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Israel alerted one hour before Afghanistan attack

JERUSALEM — Israel was given notice one hour before the attack on Taliban and al-Qaida targets and went on high alert.

While in no immediate danger, Israel did put its forces on high alert, especially since Taliban spokesmen blamed Israel for the attack.

Foreign Minister Peres said that he hopes the U.S. would win "because it has no choice" and added that Israel could not remain "neutral" but would stay backstage if asked.

Asked if Israel could contribute troops if the United States sought them, he said "we feel part and parcel of this campaign, and if it should be asked, everything will be considered seriously and positively."

Although Israeli military leaders held an emergency meeting to evaluate any risk their assessment was "we, the general staff, are not worried" and an Army spokesman told Israeli tv "we are only alert, which is a natural reaction to such a development."

Israelis, however, did line up in Tel Aviv for gas masks, recalling the Iraqi missile attacks during the gulf war.

President Bush was praised by the Israel Council for Public Affairs for taking a courageous stand against terrorism.

In a statement it noted that "the entire American Jewish community stands in solidarity with the President, the United States military and the global coalition that is being formed to fight and end terrorism." The statement added that "while we are still grieving for the lost lives of the innocent victims of the September 11th attacks, we thank and pray for those who are being sent to protect America, democracy and the entire world." It added that "we also endorse the humanitarian effort underway to aid the Afghan people."

Emilie Schindler, aided husband

FRANKFURT, Germany — Death at the age of 93 came to Emilie Schindler, who helped her husband save hundreds of Jews during the Holocaust. The Schindlers emigrated to Argentina after World War II but Oscar had returned in 1958 and she stayed behind but finally also returned. Yad Vassem, the Holocaust Memorial, had bestowed on her its "Righteous Among the Nations" award in 1953 for preventing the Nazis from sending a trainload of 120 nearly starved Jewish prisoners to Auschwitz.



NO LOVE OF U.S. — What young Palestinians enjoy most needs no explanation here. In addition to the flag these two also burned American leaders in effigy.



16 BAT MITZVAHS — As part of its 57th national convention of Hadassah in Jerusalem 16 American and Israeli women, six of whom are shown here, became bat mitzvah. They spent a year studying Jewish texts, Torah and Hebrew.

Rona's Roving Reports

Protect, heal, give from your heart

By RONA TRACHTENBERG

Free breast cancer seminar
On Friday, October 12, 9 a.m. to 1 p.m., the Wellness Community of Central Indiana is sponsoring a half-day symposium at the JCC.

The keynote speaker, Robert Goulet, Jr., M.D., Associate Professor of Surgery and Medical Director of the Indiana University Breast Care and Research Center and Cancer Pavilion, will discuss *Breast Cancer Treatment: Variation Based on Age*.

Breakout sessions will include a holistic approach through seminars such as, *Nutrition and Cancer* by Bonnie Terrill Ross, R.D., *Creating your Own Healing Guided Imagery* by Sherry O'Brian, LCSW, *Gentle Stretch Yoga* by Sam Blandina and *Lymphedema and Breast Cancer* by Barbara Feltman, PT.

Janet Chilton, will share a patient's perspective in her *Story of Hope*.

For more information or to

register, call 257-1505.

Saturday night at the "J"
On Saturday, Oct. 13, 6:30 to 10:30 p.m., the JCC is the place to be for your children (3 years and older - no diapers please) to enjoy movies, swimming, snacks and dinner! Bring their pillow, swimsuit and towel. The fee is \$15 for JCC members and \$18 for non-members. Call 251-9467 to make your reservation.

Books & Bagels

On Sunday, Oct. 14, 9:30 to 10:45 a.m., Congregation Beth-El Zedek is hosting a Books & Bagels educational program featuring Martin Goldsmith, former NPR commentator and author of *The Inextinguishable Symphony*. He will speak about the "Kulturband" - a group of 8,000 Jewish musicians, actors and other artists who were expelled from their positions with "German" orchestras, forbidden to attend Aryan theaters, but forced to perform



Martin Goldsmith

during this terrible time as propaganda that the Nazis were treating Jews well. Goldsmith's visit is part of the JCC's Book Fair. BEZ is sponsoring the event.

Ted Koppel of ABC news called the book "a fascinating insight into a virtually unknown chapter of Nazi rule in Germany..."

IHC mitzvah day

On Sunday, Oct. 14, 11 a.m., the Indianapolis Hebrew Congregation will be conducting its fourth annual Mitzvah Day, which is about helping one's community: family, religious, neighborhood and beyond. So many agencies need your help. Congregants are asked to help "repair the world." Suggested activities are donating items, money or blood, helping to prepare food, wash cars, clean playground equipment, relieve pain, visit with nursing home

residents and repair equipment.

Fall foliage tour

On Sunday, Oct. 14, participants will enjoy a day in Brown County looking at the colorful, falling leaves, savoring a leisurely lunch and stopping for a bit of shopping. Fee of \$10 (JCC members) or \$15 (non-members) is for transportation only. Reservations are required by calling Naomi at 251-9467 x227.

Autumn in New York

From Oct. 15 to 18, the JCC Travel Group in conjunction with the Great Time Tours travel agency is taking Jewish adults from across the United States to New York. This trip is almost full. There have been no cancellations from those people who have previously registered.

The fee of \$1,540 per person (double occupancy) or an additional \$400 for single travelers includes roundtrip airfare, deluxe motorcoach, three nights at the newly remodeled Park Central Hotel, three breakfasts, three dinners, lots of sightseeing with a professional guide and a hit Broadway show.

Sightseeing will include a tour of Millionaire's Mansions, the Jewish Museum, the Lower East Side, a Central Park walking tour, the Metropolitan Museum of Art, dinner on a yacht with live music

and dancing, the Statue of Liberty, Ellis Island and much more.

A JCC escort will accompany the participants. Limousine service is provided from your home to and from the airport. Shabbat dinners and services at local synagogues are offered on Friday evenings. To register call Naomi Tropp at the JCC 251-9467 or Great Time Tours at 1-800-624-2947.

Antiques Shulshow

On Monday, Oct. 15, 7 p.m., Congregation Beth-El Zedek's Sisterhood has enlisted Ben Solomon of Solomon/Jones Antiques to present their own version of the popular PBS "Antiques Roadshow" during the Sisterhood's opening meeting.

Mah Jongg class begins

On Monday, Oct. 15, 6:30 to 9 p.m. novices can learn to play Mah Jongg at the JCC. Polly Harrold and Bill Kozubski will teach the three sessions and then organize a Mah Jongg Club for all the "graduates." The second and third session will take place Oct. 22 and 29 in Room A17. The fee for all three sessions is \$30 for JCC members and \$35 for non-members. To register, please call the JCC at 251-9467.

JCC heart wellness program begins

On Monday, Oct. 15, 11

Continued on page 4

JEWISH SINGLES:

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(317) 255-6647

Take a stroll around the world this Sunday for only \$12⁹⁵

Dick Clark's International Unlimited Champagne Brunch Buffet

Take a trip around the world of great taste and wonderful flavors. Sip on a glass of champagne as you stroll east to the Chinese stir fry pavilion. From there it's a short trip to the island of tropical fruits and salads. Hop over to France for a luscious omelette, and top off your excursion with some delicious Belgian waffles. It's a non-stop eating adventure! Brunch served from 10 a.m. till 2 p.m. every Sunday. All for only \$12.95 per person. For reservations call (317) 985-0100.



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Funds diversion no threat: Papo

The community's response to the Federation campaign is expected to be good despite the calls for assistance related to the Sept. 11 events, says Federation Executive Vice President Michael Papo.

There have been reports that some charities are suffering as people instead seek to relieve the needs created by the attacks.

"Judging by our leadership gifts, I expect people to give very generously to the Jewish Federation and to non-Jewish causes for relief and so on," Papo says.

Jewish history expert to speak

An expert on the American Jewish Archives will speak to the Indiana Jewish Historical Society on Sunday, Oct. 28, at Broadmoor Country Club.

The speaker, Frederic Krome, is managing editor of the American Jewish Archives Journal and academic associate of the Jacob Rader Marcus Center of the American Jewish Archives in Cincinnati.

He will focus on the archives with an emphasis on documents relating to the history of Midwest Jewish communities.

The meeting will include a dairy brunch at \$15 per person. A kosher meal is available upon request. For more information: 219-459-6862.

For reservations, send a check by Oct. 24 with the names of those attending to The Indiana Jewish Historical Society, 5743 Wilkie Dr., Fort Wayne, IN 46804-1661.

Mendelsohn heads music society

Laurane G. Mendelsohn has been elected the new president of the Fine Arts Society succeeding Norbert Neuss, who was named president emeritus.

Mendelsohn is an Eli Lilly & Co. research investigator who holds a Ph.D. in biochemistry. She has made contributions to the neuroscience and cancer drug discovery programs.

A native New Yorker, Mendelsohn was a violin major at the New York City High School of Music and Art in Manhattan. She joined the

Continued on page 6

Lenkowsky confirmed in federal post

WASHINGTON — The Senate unanimously confirmed President Bush's nomination of Leslie Lenkowsky of Indianapolis to be chief executive officer of the Corporation for National and Community Service.

Lenkowsky, an expert on philanthropy and volunteering, will direct the agency that administers AmeriCorps, the National Senior Service Corps, and Learn and Serve America, which engage 1.5 million Americans annually in volunteer service to meet community needs.

He has been on the board of directors of the corporation since its creation in 1993. Lenkowsky has served since 1997 as a professor of philan-



Leslie Lenkowsky

thropic studies and public policy at Indiana University/Purdue University in Indianapolis. He is also a research associate at The Center on

Philanthropy at IU. From 1990 to 1997 Lenkowsky served as president of the Hudson Institute, and from 1985 to 1990 he served as the president of the Institute for Educational Affairs. He is a graduate of Franklin and Marshall College and received a Ph.D. from Harvard University.

AmeriCorps is the domestic Peace Corps.

Senior Service Corps volunteers serve as foster grandparents, senior companions and in other voluntary capacities.

Learn & Serve America combines learning and service for students from kindergarten through college.

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Glick Company ethics lauded

The Gene B. Glick Co. has been awarded the 2000 American Business Ethics Award (ABEA) in the private company category by the Society of Financial Service Professionals, Bryn Mawr, Pa.

Presented annually since 1984, the ethics award recognizes companies in three categories - public, private and small business - that demonstrate a firm's commitment to ethical business practices in everyday operations, management philosophies and response to crises or challenges. Nominated companies are judged on a comprehensive list of criteria



Eugene B. Glick

that examine the organization's communication and utilization of its ethics policy in dealings with employees, customers and the community at large.

The Glick Company is a 50-year old residential construction and rental property management firm headquartered in Indianapolis.

Founder and Chief Executive Officer Eugene B. Glick thanked the society at the luncheon where he and his employees received the crystal ABEA statue. He complimented the Society for helping to foster a commitment to ethical practices in daily business dealings.

Rona

Continued from page 2
a.m. to 12:15 p.m., the JCC is offering a 12-week cardiac exercise class for 15 individuals who have graduated from a medically supervised, phase 2, cardiac rehab program. The class format consists of cardiovascular, strength, endurance, stretching, and relaxation exercises. Class meets on Mondays, Wednesdays and Thursdays through December 21 and costs \$120 for JCC members and \$150 for non-members. Participants must have

had a stress test in the past 12 months, no cardiac history in the past 12 months, or by physician's referral. To register call the JCC fitness center at 251-9467.

Adult computer class

On Tuesday, Oct. 16, 12:45 to 2:30 p.m., adults can learn how to use the internet and e-mail from Dena Weinstein at the BJE. This three-session program is co-sponsored by the BJE and the JCC and costs \$35. To register, call 255-3124.

Let's Make Music

On Tuesday, Oct. 16, 11 to

11:30 a.m. children ages 12 to 24 months of age (with mom, dad, grandparent or caregiver) will delight in this musical experience taught by Liz Eftymson-Brooks. Caregivers with children, ages 24 to 36 months, will "make music" from 11:45 a.m. to 12:15 p.m. This program continues through Dec. 11 and costs \$54 for JCC members and \$90 for non-members. Classes are limited in size and will fill up quickly, so be sure to register early by calling the JCC at 251-9467.

Rebecca Horowitz to be bat mitzvah

On Oct. 13, Rebecca Horowitz, daughter of Connie and Jeffrey, will be called to the Torah as a bat mitzvah at the Indianapolis Hebrew Congregation. Rebecca is a seventh grader at Clay Junior High School and she loves music, soccer and being with her friends.



Rebecca Horowitz

Free adult bereavement support group

On Tuesday, Oct. 16, 7 to 8 p.m., the Indianapolis Hebrew Congregation will once again present *The Road to Healing*. This free six-week adult bereavement support group is for those who have experienced the death of a loved one and is being run by a volunteer facilitator from St. Vincent Hospice. Please call Sherree Terhede at 338-4430 to register. No walk-ins will be allowed.

Celebrate Jewish womanhood

On Tuesday, Oct. 16, 8 p.m., the Aura Women's Organization invites all Jewish women of the community to celebrate the new month - Rosh Chodesh Cheshvan at the home of Caryn Vogel - 520 West 63rd Street. Rabbi Michael Hasten will deliver the D'var Torah and Hallie Segal will speak about "Jewish Women and Jewish Humor". Light refreshments will be served. Please RSVP by calling 251-5573.

JWV slide show

On Thursday, Oct. 18, 7:30 p.m. all Jewish war veterans are invited to attend the monthly JWV meeting at the JCC. This past summer, Beth-El Zedeck Rabbis Dennis and Sandy Sasso took a group of Indianapolis residents on a tour of Jewish Eastern Europe. JWV Commander David Weintraub will give an over-

view of this experience, while Dr. Harry Wolf shows his slides. In addition, there will be a talk on volunteerism.

The JWV was formed in 1896 by veterans of the Civil War (including three Medal of Honor recipients) as an answer to numerous claims by political writers of the day that Jews did not fight in the war but only profited by it. It is now the oldest active national veterans' service organization in the United States.

Some of JWV's activities include: promoting legislation assisting veterans, sponsoring projects on Jewish communal concerns, support of Israel, and combating anti-Semitism. Some programs carried out by JWV include Scholarships for children of veterans, care packages to service personnel, founding of an international Jewish war veterans group, and volunteers in VA hospitals.

One project that JWV was instrumental in was the opening of a Jewish Chapel at the U.S. Military Academy at West Point. National officers often appear in front of Congress when veteran's affairs are taken up. Working with the other national organizations like, DAV, American Legion, AMVETS, and the VFW.

The JWV adds a Jewish voice to the mix when veteran's affairs are discussed and lets Congress and the other

Continued on next page

THE JEWISH COMMUNITY CENTER AND STAGE ONE THEATRE
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ANNE FRANK

and me

Cherie Bennett

Directed by Rockland Mers

This national award-winning new American classic, which was a recent hit in New York Off-Broadway, is about the awakening of a modern teen Holocaust denier.

All performances are in the JCC Laikin Auditorium, 6701 Hoover Road, Indianapolis.

October 20-November 4, 2001
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Sundays • 2:30 pm
October 21 & 28; November 4
Thursday • 7:30 pm
October 25

Adults
\$8 JCC members/\$10 nonmembers
Students/Seniors
\$6 JCC members/\$8 nonmembers
Special group rates for 10 or more. Tickets are available at the door on performance nights. Call 251-9467, ext. 240.

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Critic's Corner

Orchestra, troupe serve a tzimmes

By CHARLES EPSTEIN

The evening at Clowes Memorial Hall opened with the Indianapolis Chamber Orchestra playing a concert. This was like Act 1 of a three-



act program. After an intermission, the second act began, which was the first act of Dance Kaleidoscope's world premier of "The Fairy Kiss." After another intermission, the second act of "The Fairy Kiss" was performed which actually was the third act of the program.

After the first-act concert, the Indianapolis Chamber Orchestra moved from the stage to the orchestra pit so the dancers had the full use of the empty stage.

Before I go further, I must compliment Laura E. Glover for her exceptional lighting of "The Fairy Kiss." I know, it seems extraordinary to start off the credits of a musical and dance program with lighting. Glover deserves more than honorable mention for her special talent.

Act One was the Indianapolis Chamber Orchestra playing two works. The first was Mozart's Symphony No. 32 in G major in three movements, which frankly did not live up to expectations. The next selection was Peter I. Tchaikovsky's salute to Mozart, Suite No. 4 in G Major, loosely called "Mozartiana." In six sections, this piece was also inconsistent, not due to the orchestra's rendition, though.

There must be a reason that some musical pieces are seldom performed; that audiences have not heard the musical work previously. The reason is the work is not especially interesting, worth hearing. This "Mozartiana" is a combination of Mozart and Tchaikovsky in which you get neither. But enough of the concert. Let's move on to the visual part of the program.

Dance Kaleidoscope presented "The Fairy Kiss," composed by Igor Stravinsky as a tribute to Tchaikovsky with many of Tchaikovsky's melodies embodied in the work. Again, this was a combined work with a mixture of Tchaikovsky and Stravinsky. It was like mixing water and oil. The audience got neither Tchaikovsky nor Stravinsky. However, the Indianapolis Chamber Orchestra, con-

ducted by Kirk Trevor, was resplendent with their rendition of this unusual blend.

The story of "The Fairy Kiss" is based on a Hans Christian Andersen tale, "The Ice Maiden." The choreography was shared by Jason Ohlberg, who created the first act, and David Hochoy, who was responsible for the second act. Both encompassed the talents of the company, which consisted of nine talented dancers, five women and four men.

The costumes for both acts by Lydia Tanji were colorful and interesting. However, it was somewhat disconcerting seeing male dancers, some with hair growth on their faces, wearing skirts in the second act. These skirts did not interfere with their fabulous dancing, though. The women were excellent also.

The three leading dancers of "The Fairy Kiss" were fantastic, each in their own way. Roberta Wong, as The Fairy, displayed fabulous talent as she leapt and conjured the Young Man, expertly danced by David Alewine. The love of the Young Man, the Young

Woman, was delicately performed by Bethanne Henry. These three magnificent performers held the audience spellbound.

As part of the citywide celebration titled "Gifts of the Arts," to tie in with the "Gifts

to the Tsars" exhibit at the Indianapolis Museum of Art, this collaboration by Dance Kaleidoscope and the Indianapolis Chamber Orchestra set an exemplary tone for the rest of the celebration.

Rona

Continued from prev. page
ers organizations remember that not all veterans the same. JWV also publishes an award winning publication named The Jewish Veteran, which not only tells about the organization but also publishes article on U.S. Jewish military history.

One very important thing that JWV sponsors is the National Museum of American Jewish Military History in Washington, D.C. The museum documents and preserves the contributions of Jewish Americans to the peace and freedom of the United States. It educates the public concerning, the heroism and sacrifices made by Jewish

Americans who served in the armed forces.

IHC's new website

Mazel tov to the Indianapolis Hebrew Congregation for starting the New Year with a new online website: www.ihcindy.org. The first big announcement is for "Mitzvah Day" which is a kickoff to a year of Mitzvot. The webmaster wrote, "We hope the feeling of satisfaction you gain on Mitzvah Day will encourage you to continue helping throughout the year. Please remember that enjoying the tasks we will be performing is secondary to the importance of helping those in need."



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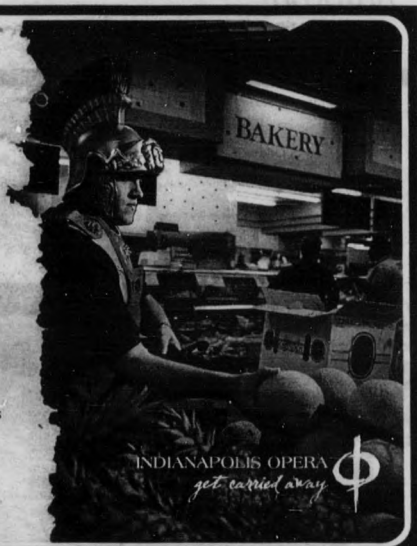
Aida

Performances:
Saturday, October 13
Friday, October 19
Sunday, October 21

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JCC water exercise classes health for all

Traditionally, JCC programs are for members only. However, the following two healthy pool classes (Aquaize and Aqua-joints) are open to non-members as well from September 1 to December 31, 2001.

All classes are held in the indoor pool of the JCC. Classes may be purchased individually or monthly. Please bring receipt to class. The fee schedule is as follows:

One Class \$3 JCC members/\$4.50 non-members
Monthly Pass \$35 JCC members/\$45 non-members
Quarterly Pass \$125 JCC members/\$150 non-members

Aquaize

It's aerobic exercise without the stress and strain on joints, suitable for those with mild arthritis. Each class incorporates stretching, aerobic activity and strengthening to improve mobility and cardiovascular health while burning calories.

Monday/Wednesday.....7:30-8:30 a.m.
Monday/Wednesday.....8:30-9:30 a.m.
Monday.....6:15-7:15 p.m.
Tuesday/Thursday.....5:30-6:30 p.m.
Tuesday/Thursday.....6:30-7:30 p.m.
Fridays.....7:30-8:30 a.m.

Aqua-joints

These gentle exercises are designed to enhance mobility for those with arthritis.

Monday-Thursday.....10-10:45 a.m.
Tuesday/Thursday.....10:45-11:30 a.m.

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WHITE RIVER GARDENS



September 21 - November 11, 2001

Celebrate the beauty of fall at White River Gardens.

View a special exhibit of bonsai plants from the Indianapolis Bonsai Club inside the Hilbert Conservatory. Also, enjoy the annual quilt show in the Schaefer Rotunda featuring works by 12 Indiana quilters, made possible by a generous donation from Jill Perelman.



1200 W. Washington Street, Indianapolis, IN 46222-0309
Open From Daily • (317) 630-2001 • www.whiterivergardens.com

White River Gardens is supported in part by the Arts Council of Indianapolis and the City of Indianapolis. Support is also provided by the Central Indiana Community Foundation, the Indiana Arts Commission, a state agency, and the National Endowment for the Arts, a federal agency.

INDIANAPOLIS ZOO

◆ Visit Amali and Ajani, the first African elephants in the world to be born from artificial insemination!

◆ Don't miss seeing the Zoo's NEWEST baby Atlantic bottle-nosed dolphin calf, Indu, born to China on August 20, 2001!

◆ Have you made your Halloween plans yet? Don't miss Indy's BIGGEST Halloween party, ZooBoo, October 26 - 28, from 3-6pm! Enjoy Monster Music, a Batty Bounce House, and more! Wear your favorite costume and join the fun!



1200 W. Washington Street, Indianapolis, IN 46222-0309
Open From Daily • (317) 630-2001 • www.indianapoliszoo.com

Register for Washington trip

From Oct. 25 to 29, the JCC Travel Group in conjunction with the Great Time Tours travel agency is taking Jewish adults from across the United States to Washington, D.C. The fee of \$1,199 per person (double occupancy) or an additional \$300 for single travelers includes roundtrip airfare, four nights at the Washington Hilton, daily breakfast and three dinners.

Participants will tour the Holocaust Museum, Capitol Building, Arlington National Cemetery, Vietnam Memorial, federal buildings, tidal basin, Embassy Row, Georgetown, National Gallery of Art, Roosevelt Memorial, Museum of American History, Israeli Embassy and Ford Museum. The trip also includes an evening performance at the Kennedy Center and an illuminated evening tour of the city.

A JCC escort will accompany the participants. Limousine service is provided from your home to and from the airport. Shabbat dinners and services at local synagogues are offered on Friday evenings. To register call Naomi Tropp at the JCC 251-9467 or Great Time Tours at 1-800-624-2947.

JCC Israeli folk dance

Every Monday, 7:30 to 9 p.m., the community is invited to enjoy the music and dance of Israel in a lively evening. Partners are not necessary for this drop-in style class taught by instructor Frankie Friedman. The fee is \$2 per class for JCC members and \$2.50 per class for non-members. For more information, please call the JCC at 251-9467.

Society

Continued from page 3
Fine Arts Society Board of Directors in 1998.

Neuss will continue to host the society's "Masterworks" weekly radio program on WICR.

Subscribe
to The
Post

Obituaries

Julie Hilton, 39, IHC member

Julie Hilton, 39, a member of Indianapolis Hebrew Congregation, died Thursday, Oct. 4.

Mrs. Hilton, born Julie Simon, was a 1984 graduate of St. Mary of The Woods College.

She was office manager of The Potpourri women's clothing store from 1987 to 1991. Beginning in 1999 she worked in the kitchen of North Central High School.

Survivors include her husband, Lyle T. Hilton; daughter,

Roxanne Hilton; parents, Don and Sylvia Calhoun Simon; brothers, Dana and Arthur Simon, and sisters, Trista and Ame Simon.

Services were Monday, Oct. 8 at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew North Cemetery.

Memorial contributions may be made to Riley Hospital for Children - Child Psychology Department, 702 Barnhill Dr., Room 1715, Indianapolis, IN 46202.

Arvin K. Rothschild, headed metals co.

Arvin K. Rothschild, 84, who dealt in silver and other metals and spent much of his life in Jacksonville, Fla., died Tuesday, Oct. 2.

Mr. Rothschild received a B.A. in journalism from Indiana University in 1937 and served as a captain in the Army in World War II from 1943 to 1945.

He was a prominent businessman in Jacksonville and was active in civic organizations there. In Indianapolis he was president of Midwest Silver and Midwest Metals.

He was a divorced father

of three children. Survivors include his devoted companion Barbara Pellicone and his children, Michael Rothschild, Jane Rothschild Ellis and Barbara Rothschild. Daughter-in-law Linda Rothschild, son-in-law Jim Ellis and a granddaughter, Anne Michelle Rothschild.

Services were private. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Hooverwood Nursing Home.

Robert N. Simon, headed engines firm

Robert N. Simon, 85, the retired president of Gulling Small Engine Co., died Monday, Oct. 1.

Mr. Simon was a 1938 graduate of DePauw University. He was a Navy veteran of World War II.

He bought Gulling Automotive Warehouse and Gulling Small Engine Co. from the Gulling family in 1968 and was president of the company from 1968 until he retired in 1982. His son, John R. Simon, succeeded him as president of the company.

Mr. Simon was a member of Indianapolis Hebrew Congregation, Broadmoor Coun-

try Club and the Meridian Hills Kiwanis Club. He was formerly on the board of directors of the Indianapolis PAL Club.

Survivors include his wife, Helaine Borinstein Simon; his son; a daughter, Anne S. Ellman, and five grandchildren.

Services were Wednesday, Oct. 3 at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew South Cemetery.

Memorial contributions may be made to the National Kidney Foundation and Hooverwood Guild.

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Jewish Post & Opinion

Any nation has this right

As is obvious the concern of the Jewish community to what is going on in the Middle East currently is no different than that of the general American community with the addition of how the developments might affect Israel. But that is for the future and as of now the American Jewish community can be said to be solidly behind President Bush in his determination to get the message abroad that attacking the U.S. cannot be done without paying the penalty.

As for any involvement of Israel, since The P-O is a Jewish weekly newspaper, that seems most unlikely. In fact it would seem that the U.S. message for the world is that attacking it is nothing more than a death warrant for any nation. The broader world message is that despite the ability of even a weak nation to create untold damage to the strongest there is a penalty to pay.

There could be some later developments that would be in Israel's favor as for as her relations with the Arab states of the region and that would be the general acceptance of the world that the U.S. retaliation is not only warranted but of value for the now and the future and that just because it is possible for even the weakest nation to create havoc for a people that it feels it has a need to punish it cannot rely on a single strike to gain vengeance.

Then there is the question of any effect the World Trade Center bombing might have on Israel's problem with the PLO and the answer is yes, definitely. The U.S. response is no different from what the response of Israel should be to any who seek to disable her and just because it is an internal enemy makes little difference. Any nation, and Israel too, if it has the need to protect itself, can take measures it feels are necessary against its attackers and the PLO's bombing that takes the lives of innocent Israelis, is just that.

The fact that the situation in Israel is an internal one should not make any difference. Any nation has the right to defend its people from attack and that is precisely what from now on Israel should and will be doing, but with a better understanding by the world at large.

The Middle East in 2050

Should anyone hazard the guess of what the Middle East will look like 50 years from now from the Israeli viewpoint.

By that time the situation of the Palestinians in Israel will have long been solved and their constituents will be enjoying life in their own way no different than will be that of the Israelis in their way. Whether they will be two or only one state in what is now Israel will long have been resolved and our guess is that there will be only the one Israel with its Arab citizens participating in the benefits of all the progress along with the Israelis.

So what about the PLO in the future.

It will have long passed into Arab history from the political standpoint for there no longer would be any reason for its existence.

Even the Israel army would only be a memory and Israelis would wonder why in the early 21st century it

Editor's Chair

As good an example of Jewish generosity for Jewish causes as any took place among the 150 people on the Rabbinical Council of America's Solidarity Mission to Israel. The 150 on the mission heard Mayor Pinchas Wallerstein of P'sagot relate how its school for children with special needs required a bus that is wheelchair accessible. With that, Michel Salzbank of Queens presented the mayor with a check for \$15,000 he had raised from his business associates in New York.

was necessary to train Israeli women to fight alongside their men against any enemy that would challenge the Jewish state militarily.

So the question is when?

And the answer is now. And who would be leading the Arab world by then? It would be the Israel Arab community.

Israel's role

What role, if any, Israel will play as the U.S. responds to the attack by Taliban remains to be seen but the chances are that it will, if any, be minor since future politics must be considered. Israel is part of the Middle East and will remain so, even though contacts with its neighbors, especially those on the other side of Jordan, are non-existent and almost so also with Jordan.

On the other hand there is not only politics and the future to be considered but the present also and Israel will, if that materializes, play a minor role in whatever retaliation, if any, the U.S. feels it must impose.

There is always the chance that Taliban's own country will permit him to be offered up for the retribution the U.S. and the world will require.

Hadassah plans 7 U.S. walks

NEW YORK — The worldwide walk next week on Oct. 14 will obviously have Jewish participation but Hadassah has stolen the march in announcing its members will be marching. The money its marchers raise will be devoted to fund pediatric oncology support at the Hadassah Medical Organization in Israel

and to encourage medical exchange programs between medical institutions around the world. The Hadassah walks will take place in New York, Washington, Los Angeles, Chicago, Boca Raton, Philadelphia, Sioux City and Jerusalem where it is expected that 500 will participate.

The mayor was astonished by the generous donation but explained that the city would need \$30,000 to buy a van with a frame strong enough to support the weight of the armor required, \$85,000 of which is paid for by the Israeli government. At that point the Orthodox Union's president, Harvey Blitz conferred with the group and the remaining \$15,000 additional was donated.

U.S. military strikes divide Palestinians

JERUSALEM — Palestinian officials and the Palestinian street seemed at odds as the U.S. launched retaliatory attacks in Afghanistan.

Palestinian officials insisted they did not support terrorist Osama bin Laden who said he was confronting the U.S. in defense of the Palestinians.

However, in the streets, Palestinians were demonstrating, holding up signs with bin Laden's picture on them, heroizing him.

The P.A. also tried to quell expressions of support for the Saudi exile accused of leading the Sept. 11 terrorist attacks in the U.S. In Gaza City, police confronted about 150 Islamic University students who were chanting: "Long live Palestine, long live Afghanistan, long live Islam."

Several demonstrators shouted "Bin Laden, bin Laden." P.A. police forced journalists out of the area.

In videotaped remarks, stated, "neither America nor the people who live in it will dream of security before we live it in Palestine."

Palestinian Information Minister Yasser Abed Rabbo said, "We don't want crimes committed in the name of Pal-

Continued on next page

How To Kill A Business In Ten Easy Steps

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3. Don't advertise. Just assume everybody knows what you sell.
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6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

New grants in millions announced recently

NEW YORK — A number of grants by prominent Jews were announced recently including one for \$1 M. by the Harry and Janet Weinberg Foundation of Baltimore to the World Trade Center Disaster Relief Fund.

Other grants included one that finally will total \$32 M. to the National Jewish Medical and Research Center of Denver by Alberto Vilar.

A number of other large gifts were announced including one by Samuel J. Heyman of the GAF Corporation for \$25 M. over five years to create the Partnership for Public Justice in Washington.

Then Stephen Weinroth of New York has donated \$1 M. to the Joyce Theater of New York to endow a fund to commission new dance pieces.

A gift of \$1.5 M. has been made to Wichita State U by Ilse Bing of New York, and the David S. Stone Foundation has granted the Toledo Jewish Community \$125 M, \$750,000 of which will go to the Hebrew Academy with an additional \$500,000 scheduled for the Academy within the next 12 months.

The Ford Foundation has announced a number of gifts including one for \$140,000 to the Jerusalem Media and Communications Centre of the West Bank. Ford also is contributing \$72,000 to Birzeit U of the West Bank to organize a conference on political culture in the Arab world.

The Pew Charitable Trusts of Philadelphia is contributing \$380,000 to Brandeis University to map and facilitate youth networks that promote civic engagement.

The George Gund Foundation of Cleveland has provided the ADL with \$19,000 for exploring diversity through music and the John S. and James L. Knight Foundation of Miami has contributed \$43,500 to the Holocaust Documentation and Education Center of Miami for an exhibition highlighting diplomats who rescued individuals during the Holocaust.

The Lilly Endowment of Indianapolis has provided the Hasen Hebrew Academy of Indianapolis with a challenge grant of \$1,997,470 to improve curricular content.

Duke University has received \$1 M. from Leonard Herring and his wife, Rose to build a new ophthalmology center.

Johns Hopkins University has received a grant of \$1.9 M. from George and Barbara Flinn Klotz and Samuel D. Harris of Gainesville, Fla. has provided the Samuel D. Harris National Museum of Dentistry of Baltimore with \$1 m. to support dental health programs for children.

U.S., Israel differed but all is peace now

JERUSALEM — Although peace with the Arabs is somewhere in the future, peace between Israel and the U.S. has been restored after an exchange that was not all love and kisses between the two.

Prime Minister Sharon called Secretary of State Colin Powell to express his appreciation of the "special relationship" between the two nations.

That was not the case when Sharon at a press conference accused the U.S. of appeasing Arab nations at Israel's expense as it seeks an international coalition to fight terrorism.

He compared U.S. Mideast policy to that of Britain and France in 1938 when they allowed Nazi Germany to take over part of Czechoslovakia in exchange for a promise of peace that was quickly broken.

White House spokesman Ari Fleischer called Sharon's remarks "unacceptable" and U.S. ambassador Daniel Kurtzer called Sharon to relate the administration's displeasure.

Sharon had been disappointed by the U.S. support for Palestinian statehood which it feared would be seen by the Palestinians as a reward for attacks against Israelis.

Technion seeks stem cell help

TEL AVIV — Supported by its three years of research in stem cells, the Technion is ap-

plying to Congress for funds, noting its continued and expansive research in the area.

Movie will portray heroism of chaplains

ALBUQUERQUE, N.M. — The heroism of the four chaplains, one of whom was Rabbi Alexander Goode, who gave up their lifejackets to sailors as their ship, the *Dorchester*, was torpedoed during World War II, is recalled in the book, "Sea Of Glory," a fictionalized account just being published which is expected to be made into a movie.

In 1948 Congress awarded the four chaplains special posthumous medals and a postage stamp was issued on them in 1948. Plus a chapel dedicated to them is scheduled to open this fall at the old Philadelphia Navy Yard.

The three other chaplains were Clark Poling, John Washington and George Fox.



ACCESSIBLE — All kinds of arrangements are made so that everyone, no matter how handicapped, can have his bar mitzvah. This unnamed bar mitzvah candidate had no worry about reaching the pulpit as provision had been in advance.

In recognition

Tribute was paid to Rabbi Stanley Schachter, emeritus of B'nai Jeshurun Congregation, Cleveland, as some 300 gathered to hear Rabbi Ismar Schorsch praise their rabbi who was tendered the Rabbi Simon Greenberg Award plus a scholarship fund in his honor at the Jewish Theologi-

cal Seminary

A street in the City of Hope National Medical Center has been named the Isadore Familian Way in honor of industrialist and community leader Isadore Familian, its honorary lifetime vice president.

Divided

Continued from prev. page
estine," he said.

Bin Laden has called for driving Israel out of the Middle East before. However, his main emphasis has been on forcing U.S. troops out of his native Saudi Arabia.

Rabbi said the Palestinian leadership had not taken a position on whether to support the U.S.-led attacks against Afghanistan.

The official Palestinian response contrasted with its support Iraqi leader Saddam Hussein in 1990 when he said he was waging war with the U.S. on behalf of the Palestinians.

Yasser Arafat then sided with Saddam against the United States.

The radical Islamic movement Hamas called for a boycott of American products and protest "against this new aggression against Islam," meaning the attacks in Afghanistan, said Ismail Abu Shanab, a Hamas leader in Gaza.

Israel's leaders were telling their people they would probably not become a target of retaliatory strikes. "We're not in this war," Israeli Prime Minister Ariel Sharon said.

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Obituaries

Seymour Milstein dies, active locally, nationally

NEW YORK — A Jewish leader being widely mourned because of his many benefactions and Jewish activities is Seymour Milstein. He was a trustee of the New York Presbyterian Hospital and his son, Philip, is co-chair of UJA-Federation's Capital Gifts and Special Initiative and former president of the 92nd St. YMHA.

The UJA-Federation death notice in the New York Times related that "his contributions to the Jewish community and its humanitarian causes...will be felt for generations to come."

The sanctuary of Temple Israel Center of White Plains bears his family name. He was a member of the National Leadership Council of the American Jewish Committee.

He was chairman of the board of trustees of Presbyterian Hospital and he and his family gave it its largest single contribution.

Rabbi A. Soloveitchik, noted Talmudic scholar

NEW YORK — Rabbi Aharon Soloveitchik, rosh yeshiva of the Rabbi Isaac Elchanan Theological Seminary, is being mourned. He was considered one of the world's foremost Talmudic scholars.

He was the founder of Chicago's Yeshiva of Brisk and was credited with advancing the Brisker legacy of Talmudic interpretation of his father, Rabbi Moshe Soloveitchik and his brother, Rabbi Solomon B. Soloveitchik.



Rabbi Aharon Soloveitchik

Rabbi Tabachnik succumbs at 79

NORTHBROOK, Ill. — Rabbi Joseph Tabachnik, past president of the Chicago Board of Rabbis, died of cancer at the age of 79. Since 1964 he has served as rabbi of West Suburban Temple Har Zion in River Forest. He was president of the Chicago Region of

the Rabbinical Assembly.

Chana Rosen, director of the Midwest Region of the United Synagogue of Conservative Judaism, said "not only was he a scholar, he was very compassionate and tremendously sensitive to people."

Zehava Burack of Palm Beach

PALM BEACH, Fla. — Zehava Burack, chair of Palm Beach Israel Bonds and the Westchester Women's Division who served on the National Women's Division board, is being mourned.

Gideon Pratt, president of Israel Bonds, said that "her untiring work for Bonds helped raise millions of dollars in investment capital to build Israel's economy."

Prof. D.J. Cohen of Yale Univ.

NEW HAVEN, CT — Dr. Donald J. Cohen, who is credited with reshaping the field of child psychiatry, died at the age of 61. He was Yale University's director of its Child Study Center. He wrote

more than 400 books and professional articles and was president of the International Association of Child and Adolescent Psychiatry and Allied Professions and vice president of Yale's Board of Governors.

Rubin Shulsky being mourned

NEW YORK — Rubin Shulsky, chairman of the

board emeritus of the Mirror Yeshiva, is being mourned.

Dr. Lee David Silver, psychotherapist

Dr. Lee David Silver, a psychotherapist and doctor of metaphysics, is being mourned.

Dr. Silver was the son of P-O columnist Rabbi Samuel and Elaine Silver. He was the grandson of the late Judge and Mrs. Joseph G. Shapiro of Bridgeport, Conn.

Dr. Silver was a veteran of the Korean war and a graduate of the University of Connecticut. He practiced in the Vermont communities of Randolph, Berlin and South Royalton.

Arthur Gilbert dies in Calif.

BEVERLY HILLS, Ca. — Sir Arthur Gilbert, a member of the board of the American Friends of the Hebrew University, is being mourned. He attended the opening ceremony of the university in 1925 and its Rosalinde and Arthur Gilbert Cafeteria is named after him and his late wife. He also was an honorary life member of the Technion international board of governors.

Michael Kahan taken by death

NEW YORK — Michael Kahan, professor of Political Science at Brooklyn College since 1973 and University Fellow for Special Projects of the City University of New York, is being mourned. He was a member of CUNY's University Faculty Senate executive committee.

H.S. Sandler, of Israel Orch.

NEW YORK — Herman S. Sandler, president of the board of the Israel Philharmonic Orchestra, died in the World Trade Center tragedy. Zubin Mehta, music director, and violinist Itzhak Perlman in an obituary notice in the New York Times noted that he was the "inspiration and leader of the orchestra family...who believed that the IPO's role as a cultural ambassador would lead to world peace and understanding."

C. Suisman, of New London

NEW LONDON, CT. — Charles Suisman, who served as president of Congregation Beth El and who founded one of the region's most successful law firms, died at the age of 94. He played golf until he

suffered a stroke 18 months ago. He was president of Congregation Beth El from 1954 to 1956 and served as president of the New London County Bar Association.

David Yunich, Scout leader

NEW YORK — Dr. David Yunich, former president of the Greater New York Coun-

cil of Boy Scouts of America, is being mourned.

Jewish paper wavers on wedding officiants

CLEVELAND — The community-owned Cleveland Jewish News is engaged in a discussion over whether to report wedding announcements of its readers conducted by other than Jewish clergy. The current policy is to include announcements of weddings conducted only by Jewish clergy but others include Jewish judges and justices. Some propose that even if Christian ministers or priests conduct the ceremony the announcement be published.

One board member was quoted as stating that the News list whomever officiates or co-officiates, even if they are Christian ministers or priests. He quoted from the paper's mission statement, noting that it is committed to offering "authentic background on events of the day." What, he said, is "authentic" is that the community has changed in recent years. Interfaith marriage hovers around 50 percent and as a journal of record the News should reflect that change.

Not printing the pertinent facts about such marriages, he said, is like "putting one's head in the sand."

Another board member quoted an interfaith couple of his acquaintances to the effect that the CJN's exclusionary policy "shows it is ashamed of the non-Jew" in the marriage.

Another woman pointed out that "we've got to be a Jewish paper and must advocate for those issues that are Jewish." If you flash that the marriage was officiated or co-officiated with a priest or a minister "then you make it more acceptable."

Argentine bomb trials starting

BUENOS AIRES, Argentina — Seven years after a suicide bomber leveled South America's leading Jewish cultural center, federal prosecutors began putting the trial on trial.

None of the 20 defendants has been charged with involvement in the attack itself, but as suppliers of the stolen van used as a bomb that killed 86 people.

Authorities have not disclosed whether their investigation was close to finding those who planned and financed the actual bombing. Initial suspicions fell on extremist Muslims, but no group has been publicly linked to the attack.

On July 18, 1994, someone detonated the stolen van, loaded with hundreds of pounds of explosives, outside the Argentine Israeli Mutual Aid Association, which was at the heart of the country's 300,000-member Jewish community, largest in Latin America.

Standing trial are 15 former Argentine police officers and five civilians. The five most seriously charged could face up to 25 years in prison; the others lesser sentences.

Mountains of evidence awaited a three-judge panel at a heavily guarded federal courthouse, with more than 1,200 witnesses called to testify. The trial could require up to 10 months.

"Seven years have passed without justice, without answers, and death continues to triumph over our lives while the criminals remain free," said Hugo Ostrower, president of the Jewish center.



Nicking the academics

Review by MORTON I. TEICHER

Burning down the House. By Leo Raphael. New York: Walker & Co., 2001. 300 Pages. \$24.95

Raphael continues to lampoon the academic community and to feature his unusual sleuth in this fifth entry in the Nick Hoffman mystery series.

Nick is an assistant professor of English at the "State University of Michigan" where his preoccupation with obtaining tenure drags on.

He is a Jewish homosexual whose gender identity is threatened by his attraction to sexy Juno Dromgoole. She has befriended Nick, partly because she is seeking his support in her campaign for chair of the department in which she and Nick hold appointments.

Nick's gay partner for the past 15 years, Stefan, son of Holocaust survivors, is writer-in-residence in the same department. His early success as a novelist, unmatched by his subsequent books, caused continuing concern in previous books.

However, the impending sale of one novel to Hollywood has turned his fortunes around. Although there is no murder for Nick to find whodunit in this book, there is Juno's insistence that someone is trying to kill her as well as an attack on Nick himself by an unknown aggressor and a ramming of Juno's car. There are also threatening phone calls and unsigned notes.

These nefarious activities become the mystery that challenges Nick's investigative abilities. Juno's purchase of a gun to defend herself and Nick's inquiry into the possibility of emulating her lead to a lengthy discussion about types of guns, the ease of buying them and of obtaining a license to own one.

Along with this implicit social commentary, there are hilarious descriptions of a faculty reception and a faculty meeting that reflect Raphael's low opinion of academia. The negative judgment is furthered by derisive comments

about a seemingly serious proposal to establish a university Department of Whiteness Studies.

The author also throws barbs at the campus police, rounding out his jaundiced view of university life. To make sure that no reader will have any doubt about Raphael's views, he describes an incident of "political correctness" in which a fierce debate rages about a "Diversity Tree" designed to replace the Christmas tree by having it decorated with symbols of all religions. The vitriolic argument among the faculty gives rise to expressions of anti-Semitism and to a confession of Jewish ancestry.

Nick diligently pursues clues as to who is after Juno and who attacked him. Not surprisingly, there is an unanticipated solution to the dilemma.

The book is filled with clever humor as well as with sophisticated comments about food, wine, current events and contemporary fiction. The author's satirical observations make this a light-hearted illustration of mystery writing that is entertaining and amusing.

However, one caveat must be noted. Although a series such as this requires some carry-over to maintain familiarity, there are too many elements here that have already appeared.

Nick has been worrying about tenure for too long.

He was already lured to Juno's sexiness in *Little Miss Evil*, the fourth book in the series, which also reported her running for department chair and introduced the notion of a Department of Whiteness Studies.

When are these story elements necessary to establish continuity and when do they become tiresome repetition? Is Raphael running out of ideas?

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill

Subscribe to The Post!

Jewish Theater

Theater season in New York-II

By IRENE BACKALENICK

(An electronic glitch in e-mail killed off part of my Sept. 26 column about the new New York Jewish theater season. Here's what was omitted.)



Other shows of Jewish interest are on the calendar as well.

"Everett Beekin," Richard Greenberg's new drama of a Jewish family that spans four generations, opens at Lincoln Center Oct. 11. It's described as a "wistful, humorous portrayal." And on the same date, a timely play called "Two" makes its New York debut at the Intar off-Broadway. This award-winning play deals with a rabbi and a mysterious student who help each other rediscover faith and hope in war-torn Germany.

November sees the opening of two plays of strong Jewish interest. "The Suicide Bomber," offered by the Jewish Theater of New York, promises to be a chilling portrait of one Palestinian would-be bomber. Written by JINY's founder/director Tuvia Tenenbom, the play is based

on fact. Later in November the Manhattan Ensemble Theater begins its season with a dramatization of Kafka's novel, "The Castle."

Continuing on Broadway are Mel Brooks' "The Producers," which hardly needs our words of praise, and the enduring "Cabaret," with its message strong as ever.

The autobiographical comedy, "If You Ever Leave Me, I'm Going With You," has settled into a Broadway house comfortably. The husband/wife team, Jewish Renee Taylor and Italian Joseph Bologna, celebrate their many years of marriage and show business. And still playing off-Broadway is the 1992 revival, "Hello Muddah, Hello Fadduh!"—a musical based on Allan Sherman's hilarious parodies.

Even with Broadway shows not necessarily Jewish in content, the Jewish playwrights and composers are well represented this season. Among them are the Gershwins, Arthur Miller, Jon Robin Baitz, Neil Simon, Irving Berlin, Julie Taymor, Mel Brooks, Jonathan Larsen, Stephen Sondheim and Richard Rodgers.

The Jewish presence is still strong in New York theater, particularly Broadway. And, despite what we've all been through, the show goes on.

AJC convention to air fairness plea

DALLAS — Dallas area American Jewish Congress members will seek equality in Israel for non-Orthodox Jews at the organization's national convention in Washington Oct. 21-23.

According to Barry Greenberg, Southwest Regional President, seven local leaders plan to attend the conference.

A resolution on "The Status of Reform and Conservative Judaism in Israel," prepared and proposed by the Southwest Region, will go before the Resolutions Committee. Marc D. Stern, the national guru on legal and human rights issues, expects that it will reach the floor for vote by the delegates.

The resolution was primarily written by local board member Marvin J. Migdol of Plano. It claims that pronouncements have been made by some Israeli religious leaders that are harmful and inconsiderate of non-Orthodox Jews. It urges that there be religious freedom for Reform, Conservative and all Jews and seeks the building of bridges for greater understanding.

"We need to recognize the legitimacy of diversity in Judaism," Greenberg said.

"While the proper convention focus should be on recent terrorism, Dallas AJCongress leaders think religious liberty and freedom for all Jews in Israel should also be part of the agenda," Greenberg added.

Terrorism examined

Reviewed by JUDY CARR

Countering Suicide Terrorism: An International Conference. Published by Gefen Publishing, Jerusalem, New York. 160 pp.

It is ironic that this record of a conference on suicide terrorism should see the light at the time of the giant suicide strike in America, meaning that there must be much to add to this book and at the time of its publication, though it will be eagerly read, it will fall short.

The conference took place at the International Policy Institute for Counter-Terrorism at the Interdisciplinary Center, Herzliya, Israel. The speakers are from intelligence organizations, they are leading academics and they know their subject thoroughly.

Discussed in the papers are the beginnings of suicide terrorism, its history, politics, growth; a thorough analysis is undertaken.

Those who thought that suicide terrorism was confined to Arab countries and the Middle East will discover their mistake. Suicide terrorism occurs in most countries of the world. It is endorsed by fanatic groups in Kurdistan,

Japan, Lebanon, Iran — and now we see what it is capable of in the world's leading city of New York.

Women are prominent among suicide terrorists. In countries where women are subjugated they gain emancipation and equality through joining suicide terrorism movements and do not shrink from the worst violence.

One of the papers is given by an Italian professor, a Muslim, who asserts that Muslims are a tolerant people and the Koran a book on the side of peace.

This book will be used as a textbook on suicide terrorism and should be read by those seeking in-depth information.

However, due to the strikes in America, more books on this subject will follow thick and fast.

Suicide terrorism cannot fail to become an emotional issue and this book, as the record of a conference, does not treat the emotional side.

It reveals the worst side of today's world.

Anyone who thought "it cannot happen to me" will now think differently.

Hear O Israel

Nuggets from a golden age

By MORTON GOLD

In recent columns I have reviewed recent CD's by various contemporary artists performing either Jewish theater songs or to a lesser degree



Jewish folk songs.

In this review I have the great pleasure of returning to what was in retrospect the Golden Age of Jewish culture in this country, namely the 1930s and the 1940s. The artist in this CD is Sidor Belarsky singing "Twenty Yiddish Songs" on CD-104 released by Artistic Enterprises (B-117) in 1964 and re-released by Isabel Belarsky in 1979.

This CD is or ought to be available in your temple gift shop. As is pointed out in the brief but informative booklet, the songs here "mainly represent two great periods in Yiddish folk music. One is the "Hassidic" movement of the 18th century... The other songs are (from) Eastern Eu-

rope (from) the late 19th and 20th centuries, with the struggle against pogroms and a social awakening that would permanently demolish the ghettos. (These feelings are expressed) not only in social themes but in love songs as well as lullabies."

While it is true that music is a universal language, and the gist of the meaning of the songs is given, perhaps when this CD is ever reissued a translation for all of the songs as well as a transliteration could be provided for the unfortunate, deprived majority who do not speak or understand Yiddish.

In the very first song the listener can experience listening to the warm, mellifluous bass voice that enchanted untold listeners during Belarsky's career. There is something there that communicates, even at a time that is several generations removed from his active concert career. That something I call artistry. It cannot be taught. It can only be communicated and experienced.

The first song is called "Zing Shtil" (Sing Softly) by Younin as arranged by Sholom Secunda. The excellent accompanist on this CD

is not identified (Heifitz?)

The second song is a type of song that tells a story and does so enchantingly. This type of narrative is the style that most of these songs employ. The title is "Der Magid" and it is arranged by Newman. Belarsky is really in his element here and this song is truly a delight to hear. There is no one around today who performs this kind of repertoire in the first place or who could perform it with such grace, sympathy, empathy or understanding.

The third song is simply titled "Hassid" by Samuel Bagutsh. It could also be called "Unser Rebbe" (Our Rabbi). It is arranged by Vladimir Heifitz.

The fourth song, "Dos Freilecha Shneiderl" (The Happy Tailor) is a folk song, again arranged by Heifitz. There is an effective clarinet that adds much to the charm of this selection. Since Dave Tarras is identified in another selection I assume he is the colleague of Mr. Belarsky in this song as well. They are worthy collaborators.

Next we hear "Vos Vet Blaibn" is by Mr. Belarsky. While a composer is not always the best interpreter of his own music, this is not the case here. This is another of those songs that tell a story. This time we have a philosophical, introspective song that conveys a depth of feeling. Mr. Belarsky's voice is ideal in expressing the emotions of both music and text.

Song Number 6 is a change of pace, "Hob Ich Mir A Manatl", a folk song arranged by Newman. It tells of an overcoat shortened so many times that it finally becomes a pocket. The word "charm" is inadequate to describe the performance.

Song No. 7 is called "Achriz Hayomin" by Tabachnick and Alter. The hope expressed in this song is as timely today as when it was written. "A day will come when there will be an end to War. Swords\ will turn to plows...and all people will live in peace."

"Der Rebbe (the eighth cut) is the title of this delightful song, a Hassidic song arranged by Binder. According to the liner notes it was sung

in 1931 by settlers on their journey to Palestine. "Yam ba ha ba yam..." and it is as delightful to hear now as it must have been at that time.

If one wants to feel that all's well with the world I suggest that you should listen to song number nine, "Zol Zein Shtil" by Younin and Ferokho, arranged by Heifitz. (I just love to hear those rolled r's!)

Song number ten "Der Baal Shem" is a song adapted by Prof. Kosover and arranged by Heifitz of those songs that tell a story in the pattern of verse and refrain. An unidentified vocal group is (barely) heard in this selection. It is enthralling to hear Mr. Belarsky's falsetto. One oaf can sing loud, but it takes a trained talent to be able to sing well softly. Clearly Mr B was a great talent!

Song number 11 "Shabbos Far Nacht" by Yoachimovich is also arranged by Belarsky. This narrative song wistfully longs for national redemption.

The dozent cut, "Nit Kein Rozhinkes, Nit Kein Mandlen" by Spiegel and Baigelman was composed during WWII in a ghetto. No raisins, no almonds. This tragic lullaby is beautifully interpreted and sung most tenderly.

Song number 13 "Oif Die Felder Fun Bessarabia" is by M. Pintchevsky and again arranged by Mr. Belarsky. Dave Tarras is identified as the superb clarinetist. I must make the observation that many of these composers as well as more music by these people are unfamiliar to me. More's the pity! This song is another narrative type of song that Mr. Belarsky does so well and must have been part of his concert repertoire.

Song No. 14, "Yam Li'e" by Halevi and Shneyer with Oscar Ravina, violin, and Frank Levy, cello, is a song that used to be both well known and sung frequently. No one sang it better than Mr. Belarsky does here. Be advised that recording levels are different here.

In song no. 15, "A Malkh Veynt" Belarsky is joined by Peggy Cooper, soprano. The music is by P. Hirschbein and Lazar Weiner. This is a lovely ballad bound to bring a tear to anyone who understands the text.

After such a sad song about parted lovers we are entitled to a livelier song and we get it. Song No. 16 "Dos Kleyne Shnyderl" is by Manger and Secunda. It tells about a tailor whose wife and daughter have nothing to wear. This music is happy but the words aren't. The idea is that the facts are sad enough and speak for themselves.

Song No. 17 "Margaritkes" is by Shneyer and arranged by Heifitz. This is still another of the narrative type of song. Should someone suggest that there are no art songs in Yiddish, he obviously either doesn't know what he's talking about or his listening experiences are limited. He should listen to the songs on this CD. Or if his time is as limited as his experiences then this one alone will suffice.

Song No. 18 is called "Oif Di Greene Felder" again by Shneyer and arranged by Heifitz. Composer and performers capture the spirit of this unwilling conscript in the tsar's army (WWI).

Song 19 is by Belarsky and is called "Ven Ich Volt Geven A Shneider." Since (as the words say) he is merely a singer he will sing (his) songs of love for you. This miniature is a masterpiece and a pure delight. And I cannot imagine this song being sung any better.

The last song "A Klein Melamed" is a folk song arranged by Belarsky. (This one was recorded at the level of the earlier songs and probably earlier than the later songs on this CD.) This is a worthy and fitting conclusion to this perfectly wonderful CD. Listening to it gave me much pleasure.

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503

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Milk, Honey & Vinegar

How war hits home

By JUDY CARR

As I write, in America reservists are being called up, more than 6,000 bodies are still buried at the site of the New York bombing and the world has reason to think it is on the brink of war. By the time this column is read, America may have attacked.

This reminds me of Israel's Yom Kippur War. The country was without news of what was going on. No radio or TV on Yom Kippur, the airport and transport cut off. This was the time that the Arabs chose to attack.

Men received a tap on the shoulder in synagogue and call-up notices were placed in their hands. It was off to the front immediately. Wives delved in closets and got out the army uniforms. Goodbyes were said and the men got to their units as best they could.

Few men had spare cash on them to hand over to their wives, leaving the women to run their families on whatever they had in their purses. Grocery shops stopped giving credit. School kids ran around collecting change for soldiers' families.

Lucky the family where a husband could get through on the phone and tell the wife where to go for money. Most Israeli families do not have money set aside. This was before credit cards came to Israel.

So what did they do? An American married to an Israeli told me she fed her three daughters on cornstarch until her husband came home at the end of the war. And when the war was over, don't think Israelis just resumed work. Few had jobs to go back to.

And this is how I see the happenings in America. Do the called-up soldiers have money to leave their families? For all I know, things are managed differently in America and the families will receive a living wage.

We had our enemy on our doorsteps. But the terrorists can reach New York, so where is the difference? There are no distances today in war.

During the Yom Kippur war, a wife said, "We were leading such a serene life."

Many Americans must be saying the same.

That serenity, that happiness of everyday, the sweet-

ness that went with a family life - where did it all go? Americans must be asking this with the ground taken from under their feet. It happened to us, too.

Misconceptions

Kosher is judgment call

By RABBI REUVEN BULKA

Misconception: A food item is either kosher for everyone or not kosher for everyone.

This presumes that the rules of kashrut are absolute,



black and white. Either an item is kosher, or it is not kosher.

Before rushing to judgment, it is worth contemplating whether this is the case. What makes a food kosher, fit to be eaten? A food, especially meat, is permissible if, coming from the permitted species, it is properly prepared through the cutting action of the shohet (ritual slaughterer), the loose blood is allowed to run off, the forbidden fats are excised, and the meat is properly salted or roasted.

Another important category in determining if the meat is permissible centers around whether it came from an animal that is blemish-free. What type of blemish renders an animal suspect? Essentially, any wound or deficiency that would make it impossible for the animal to live under normal conditions for more than a period of 12 months. Thus, an animal with a hole in the heart, or a broken leg, or other such infirmities, is not kosher, because under such circumstances it could not live for 12 months.

One does not know with surety that an animal is blemish-free. Checking every animal thoroughly from top to bottom introduces a variable

We know what it is like. Americans, you are not alone.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

Fleishman's Flight

Inexcusable!

By ALFRED FLEISHMAN

The *Jerusalem Post* of Sept. 28 carries a photo of two Jewish soldiers on page 3 in which



the following appears: "Israel felt perplexed that they were

left out of the U.S.-led coalition to fight terror, despite their ongoing struggle with it, while long-time terror sponsors like Iran and Syria were invited to join."

This story carried so much that caused Israel-friendly faces to show their disgust. This writer can go no further. Read it and see for yourselves.

There can be little excuse for the picture and the story! Alfred Fleishman may be reached at PO Box 410108, St. Louis, MO 63141.

About Books

By JACK FISCHER

Leo Haber is the new editor of *Midstream* but he is also the author of a wonderful book that was published last month. *The Red Heifer* is a



This 100-year chronicle of Jewish history, practice, culture and survival is situated somewhere between a solid, intelligent primer and a luxurious coffee-table book. (Oct., \$50). Gilbert's book will make for an excellent Hanukkah gift.

A reminder! Don't miss reading *Jazz Age Jews*, by Michael Alexander. The author, in this provocative book, sketches how the social position and public perception of American Jews mutated in America in the 1920s. Princeton University Press (Oct., \$24.95).

Poland is the subject of a memoir by David Zagier. *Botchki: When Doomsday Was Still Tomorrow*, recounts the author's experience living in a shtetl in Poland to his work as a journalist and later employment by both the OSS and the CIA. Fleeing his hometown of Botchki in 1927, Zagier began his memoir in London in the late 1930s and completed it just before his death in 1998. Braziller (\$22.50, Oct.)

An important memoir of the Holocaust which has already become a bestseller in Germany is *Still Alive: A Holocaust Girlhood Remembered*, by Ruth Kluger, foreword by Lore Segal. Feminist (\$24.95, Nov.).

compelling novel of New York's Lower East Side, seen through the eyes of a first generation Jewish-American boy growing up fast amid mobsters and rabbis in the 1930s through the 1950s. Syracuse University Press (\$24.95).

Also from Syracuse University Press is *My Suburban Shtetl: A Novel about Life in a Twentieth Century Jewish American Village*, by Robert Rand. The novel tells the story of growing up in Skokie, Illinois, the hoe to one of America's largest communities of Holocaust survivors, and the efforts of Skokie's Jews to fit into the political, racial, and cultural stew that is the United States. (Oct., \$22.95).

Martin Gilbert's new book is *The Jews In The Twentieth Century: An Illustrated History*.

Courageous rabbis explicitly stated that they would rather answer to God for having stated that something not kosher is kosher, than to answer for having deprived the poor person of desperately needed sustenance.

This, by the way, is eminently kosher reasoning.



The college dilemma

By RABBI WILLIAM BERKOWITZ

Rabbi Berkowitz: Let me begin with an old Yiddish story which tells of a man who meets his rabbi on the street. After an exchange of the usual pleasantries the congregant tells his spiritual counselor of his despair because of the sad state of the world. "I tell you, rabbi, it's enough to make a man lose his religion." The rabbi, after reflecting for a moment, responds, "It seems to me, my friend, it's enough to make a man use his religion."

One of the major challenges which confronts the American Jewish community today is to get people to use their religion, to get young people, especially, to use their religion. In this respect we often give much thought to an important segment of our youth, the Jewish collegian. ...

What is happening to this group? What about their attitudes and feelings and commitments to and knowledge of Judaism? Are they identifying with the Jewish community, or are they moving further away? Few people can answer these questions as well as our distinguished speaker, Rabbi Benjamin Kahn, the former national director of the B'nai B'rith Hillel Foundation and now executive vice president of B'nai B'rith. A leading authority on Jewish life on the campus, he is a graduate of Harvard University and the Jewish Theological Seminary of America. He was appointed by President Kennedy to membership on the Peace Corps Advisory Council and then re-appointed by President Johnson.

Rabbi Kahn, I would like to begin my interview with the overall theme on how the college student sees himself. Today we speak of a "college crisis." Is there one? If there is, is it limited to one religious or ethnic group? How would you describe it?

Rabbi Kahn: You ask whether there is a college crisis in terms of how the college student sees himself. This reminds me of a story about a rich man whose rabbi asked him for a contribution. The man said, "I just can't afford it now. You know that expenses have increased, taxes are up, things are difficult for me." The rabbi responded, "I'd like to ask you to go to the window, look out, and tell me what you see." The rich man went to the window, looked out and said, "Well, I see people walking back and forth on the street." "Now go look in the mirror on the wall." And the man said, "Of course, I see myself." "This is what happens to people," answered the rabbi, "when they look through a clear vista they see other people, and as soon as they cover it up with a little bit of silver, they see only themselves."

This is an affluent society. A society in which young people, at least our young people, are brought up, most of them, in a culture which is rich and in a family setting which is not poor, in which most of them are able to go to college, and most of them have no financial problems. The question is, do they face a crisis when they come away from home? I think there is a college crisis, a crisis of many different dimensions. For the young people this is the first time, in most instances, in which they are required to stand on their own. They are face-to-face with themselves for the first time, because up to this point they have been guided and directed. Now they are separated from the normal influences of home, of synagogue, of community, and they begin to make their way on their own. It is taking the lid off the pressure cooker a little too early because there is a bit of explosion of young people's wishes and ambitions. They have been frustrated for so long, and suddenly they burst out into the open.

This is not unique with Jews, incidentally; this is the crisis of the age – the age in which we live and the age of the college student. ... There are special aspects of this crisis that affect only Jews. In addition to having to find them-

selves, to know what they are, to become human beings on their own – separate from their parents and family and home – they have to identify themselves as Jews, they have to know what their place is in society. They have to discover the difference between being a Jew and a non-Jew, some for the first time, and especially those who come from a large metropolitan community in which there is a predominance of Jewish companionship. They have to resolve for themselves the conflict of exposure for the first time to a culture and religion which is different from that in which they have been brought up. ...

Rabbi Berkowitz: Someone has said that college is a time of opportunity but, unfortunately, a time of opportunity which is generally wasted. Do you agree or disagree?

Rabbi Kahn: I agree and disagree, which is putting it pretty safely. College presents a young person with a tremendous opportunity to learn, to broaden his horizons, to begin to be exposed to disciplines and teachings, professor and classroom opinions. As a matter of fact, most young people come out of college experience very different from the way in which they went into it. This is not only the result of four years in a college or university – it is also the result of exposure to new people, new ideas and postures, and the opportunity to stand on their own two feet. ...

A great many young people do not rise to the opportunities and challenges of the university. Many attend the university not because of a love of learning or the intellectual challenges which are inherent in it. Many leave with the same prejudices and preconceived notions that they have when they entered. And many do not take advantage of the opportunity for widening their horizons, for deepening their knowledge, for intensifying their interests in fields other than the ones into which they matriculate. To me, one of the great shortcomings of the higher educational system is that so many students have to know before they become freshmen what they want to be or are supposed to be on graduating. I do not think that most young people at the age of 18 or 19 are in a position to know what they want to be, but they have to follow, in the four years of college, a very narrow path with few opportunities in fields outside of their immediate professional curriculum.

One final observation in this area. There are many opportunities outside of the classroom, opportunities to learn from experiences that have nothing to do with books; the experiences of living. Many students are so caught up in the process of memorizing books, concentrating upon examinations, getting good grades, being accepted in graduate school, or preparing for ultimate license examinations that they lose the opportunity to enrich themselves in these other areas.

Rabbi Berkowitz: Rabbi Kahn, you once said that there are four problems, four areas that basically define the needs of college students: the need for trust, for belonging, for challenge, and the search for meaning. Yet isn't it also true that most upper-middle-class young people of college age seem to hate themselves? Self-acceptance among this group appears to be a rather rare thing in American society. Do you agree with this?

Rabbi Kahn: I think that this statement is only half true. It exaggerates the situation somewhat morbidly. There are many young people who hate themselves, but this is an extreme form of relationship toward oneself, and it is part of the search for oneself. That is, before one starts becoming what one is, or will be, one has to stop being what one was. ... In the process, there is a kind of rejection of what one has accepted on the surface as the norms of behavior or personality. ...

Now, there are many young people who do not have this necessity to reject, but who are able to move gradually rather than suddenly and sensorially from the stage of adolescence to the stage of adulthood and maturity. There is, I think, lack of trust among our young people, but not so much in themselves as in the society which has been given to them and which they will inherit.

Rabbi Berkowitz: Why is this so? What forms and what behavior does this lead to?

Rabbi Kahn: It leads, in some instances, particularly but not exclusively among Jewish students, to the rejection of the pattern of home observances. This is especially true if the youngster comes from a home that has been relatively observant, since this is one of the most vulnerable areas of rejection. We seem to feel more emotionally involved when a student or a child rejects those things in which we believe most fully and more fervently. So young people frequently reject the traditions of the home to affirm their independence ...

There is a rejection, also, of the ethics of the parent generation which represents a loss of faith in ways of doing things. Young people point to the mess in the world, to our failure to have an ethical society, to the lack of responsibility that they see in some of their parents and friends of their parents. Many reject the concepts of our society and say they have to tear down in order to build up. Part of the activist movement on the campus today is motivated by this lack of confidence in the parent generation ...

Rabbi Berkowitz: Another dilemma that faces young people is their search for meaning. With this, there is a questioning of ideologies. There is, I think, not only suspicion about religious ideology, but about any kind of ideology. They tell you, "Your faiths have failed, you have made a mess of the world. Why indeed should we turn to you for our traditional wisdom, which is in our judgment quite irrelevant?" What is your comment about this?

Rabbi Kahn: Part of the activist spirit of our younger people is that they feel that it is time to stop talking and philosophizing, and time to get to work. The leftist movement, for example, is notoriously anti-ideological. This is one of its great deficiencies because without a particular philosophy, without an approach to life or society, one can be very, very busy, but not be going in the right direction. ... Well, what is the direction in which our society is going? What is the improvement in our culture or in our relationship with other people, or in our treatment of minority groups? To what extent has democracy proven itself capable of meeting these needs? Many of the young leftists reject ideology as an activity and want to do something. Sometimes they do not know what they want to do. Sometimes they want to protest, not against anything specific, but as a way of affirming their disgust with the situation and their need to do something, without knowing exactly what to do.

When young people want meaning, they want to have a philosophy of government, of society or of religion which not only makes sense but would take the form of effective relationships with other human beings. Simply to prattle about brotherhood and to ignore the Black slums, for example, makes no sense to our young people. Some of us are inured to the contradictions between these two concepts. But our young people are not willing to accept an ideology and philosophize a problem away or prove that it does not exist. ... Their basic questions are: "Why am I here?" "What is the purpose of my existence?" They wish to be themselves and to know that they mean something.

One caution, however. When we speak of activists, of students on the left, of rebellion and rejection, there is the danger that we think all young people are in all of these categories. I would submit that the best of our young people are in some of these categories.

Rabbi Berkowitz: An additional dilemma is the question on the part of young people for belonging, combined, at the same time, with their suspicion of organization. I want to quote one member of the college scene who said, "Isn't it strange that with all this talk about communities and fellowship and belonging, more people are not seeking community in the synagogue and churches?" and continued, "You see, that's why we exist at least in the Judeo-Christian tradition. We are a people, we are a community, we are a fellowship, not an organization in the bureaucratic sense, though we have bureaucracies and organizations. We have far more than that. We are people with roots deep in the past, with traditions which should give us vitality and excitement for life in the present."

In this quest for belonging on the part of young people, why is it that with all of our communal resources, we do not seem to be able to create community among our young people?

Rabbi Kahn: It has been said that the reason so many Sabras in Israel go out on archeological digs is that they are really digging for their own roots. This is part of the malaise of our times. There is no continuity between generations. ...

There is plenty of organization and activity on the campus. A student leader on a university campus can be caught up in dozens of organizations. But this is different. These are his own organizations, not the traditional organizations or establishment. This is the establishment which he himself creates. So when he is looking for belongingness, he is looking for new, not old, institutions, because the old ones are what he is trying to evaluate and sometimes he concludes by rejecting them. I believe this is only a ... a transitional state of rejection

in order later to draw it back into one's life. This may be an optimistic view that not everyone shares.

When the student looks for belongingness, he does not look to the institutions which he feels are traditional and obsolete. That is why we find it very difficult to establish a bridge between the college student and the community from which he comes.

Rabbi Berkowitz: The older generation has the opportunity and responsibility to provide challenges for the younger generation. Rabbi Kahn, do you think that we have not been imaginative or vigorous or creative enough in trying to think of new ways to challenge a generation which is really standing around and saying, "Please challenge us?"

Rabbi Kahn: Yes, indeed. As a matter of fact, I would go a step further and say that until the last few years we have not even been aware of their existence. It is only recently that the Jewish community, for example, has awakened to the fact that most of its young people are on the college campus, and that they are a generation which has been ignored by the community.

Let me give you an example of what I mean. I do not know of a single Jewish organization in America which, as an organization, as a national organization, invited college students to participate in its activities until very recently. I am not speaking of college homecomings at synagogues. I am speaking of national Jewish organizations. The first organization which, to my knowledge, invited Jewish college students to share in its deliberations was the United Jewish Appeal. UJA became concerned about where Jewish leadership will come from tomorrow. Those of us who are just a step removed from our European backgrounds know the meaning of responsibility to our fellow Jews. The young people do not. Where will they gain the same sense of devotion to our common welfare unless something is done to give them a sense of belonging to the totality of Jewish concern which the organizations represent?

Rabbi Berkowitz: Do you have any suggestions along this line to make to some of the national organizations?

Rabbi Kahn: Much effort is being made in this direction, and I myself was involved in at least a dozen different relationships in which we tried to build bridges between the university campus and the Jewish community. For example, we developed a proposal in some areas for the Jewish community to invite college students to participate in their activities. This is a radical, revolutionary idea! Students will sit on the boards of Federations and serve in every Jewish agency in the community, not only as teachers but as social workers in hospitals, as directors of activities in centers, as participants in the civil rights or anti-poverty programs. I think this is a step in the right direction. ... It challenges the young people to do something in which they believe, but to do it under Jewish auspices, as part of the totality of the Jewish community.

So far, the response has been excellent and most encouraging. ...

Rabbi Berkowitz: You said there was a second thought in terms of this challenge. Do you want to pursue this?

Rabbi Kahn: The second thought in terms of the challenge is a recognition of the fact that they - at least 80 percent, perhaps 90 percent, we do not yet know - of young Jews of college age go to a college or a university. Notice, I did not say "graduate from," because many do not, but they do matriculate at an institute of higher learning. Within twenty or thirty years the majority of the Jews will be college-educated. This means that the whole quality of Jewish life in this country has to be elevated. Fortunately, Jews of all generations, with or without a college education, are educated because we have a very literate tradition. But the whole quality of Jewish organizational life will have to be elevated to take into account the fact that we have a generation of people who have been exposed to the culture of our time - to the sociology, physics, history, English of academic life.

Our leaders will have to gear their approach to Jewish life - even in preaching from the pulpit, if you will - to the fact that the majority of Jews very soon will make much greater demands, intellectual demands, from the leadership of the Jewish community. ...

Rabbi Berkowitz: There is an issue which concerns the collegian and at the same time the community as a whole. This is the problem of permissiveness. What does permissiveness lead to on our campuses? What can be done - for want of a better word - to contain it, or to channel it into constructive areas?

Rabbi Kahn: You remind me of the story of a man who was visiting someone in a suburb and who said, "You have a very beautiful home here; it must have cost you a lot of money." "It did," was the response. "But it cost only half as much as the house my son lives in. He has not only a fifteen-room house, he has a maid, a swimming pool, and a big forest in the back which he can use for hunting." And his friend said, "He must be doing very well." "Oh, very well, indeed," said the father. "Three A's and a B."

I suppose, Rabbi Kahn, what you mean by permissiveness is the fact that we do not make any demands and we find it difficult to say no to children - that we give them too much of their own way. I am not sure if this is the case or not, and I am not sure that I can answer this question with any degree of conviction or intelligence. Let me put it into a little different context so that I will be able to

Continued on next page

Berkowitz

Continued from prev. page
 deal with it. Let us say that we do not demand enough of ourselves or give enough of ourselves in things that really count; that we are willing to look the other way when there is a flagrant case of injustice, willing to take the easiest path when it comes, for example, to dealing with a crucial issue in the family, or looking the other way when something not quite ethical has been done. That is the permissiveness which is imitated by, or which is reflected in young people.

In the field of Jewish education, one of the great problems is that parents send children to learn, instead of following the old tradition that parents learn until they are grandparents, until the day they die. A Jewish education is a life-long process, and what we do in so many cases is to drop the kids off at Hebrew School or Sunday school and go off on our own business. ... This is the kind of permissiveness which means making no demands on ourselves. We do not make demands regarding Jewish education, or civil rights, or anti-poverty; or in giving adequately for Jewish needs, standing up firmly and vociferously for Jewish rights, protecting the welfare of the State of Israel with a full heart—not only in an emergency, but throughout the year.

Rabbi Berkowitz: How about permissiveness in terms of the moral standards of our society?

Rabbi Kahn: Here I think I can speak a little more firmly, because we have seen on the college campus a kind of revolution in morals. Not that our younger people are immoral or amoral, but they are developing a different philosophy about what is moral or immoral. I am not speaking of drugs, certainly not marijuana, which falls into a different category from, let us say, LSD, but in terms of sexual morality. I do think that the standards of our younger people are changing. I think that the young people are creating their own moral standards even if ours remain fixed over the years.

There is in this country a general permissiveness in morality. We see it in the acceptance of divorce, for example, as the easy way out. In the approach to marriage, as something you can try: if it works, good; if not, "nisch." We see it in the absence of a feeling of permanence in human relationships. I think these do rub off on our young people. And I think that part of the problem

of marriages among young people is the casualness about marriage in the adult community. ...

Unless we ourselves have the highest standards of personal and institutional morality, I certainly think the younger generation—which tends in any case to reject restrictions—will find an even less rigorous approach to morality, to drugs, to honesty and so forth.

Rabbi Berkowitz: I see this in my own work. I see it in the sense that young people today do not work hard enough at marriage and all that goes with it.

Let me read a statement which sets the tone for our next question: "Ours is basically a competitive society. The competition is now much more sophisticated and takes place within a framework of rhetoric about team spirit and cooperation. But young people are constantly being compared and evaluated—from their size or their weight or both to the size of their funeral at death. They find themselves evaluated and compared with others from the time of the appearance of their first tooth, and the first step they take, the first sounds that can be interpreted as words; then the nursery school, then kindergarten, the kinds of schools they can go to; popularity with their friends; success of their social life; their performance on a vast variety of standardized tests we now have for young people—the college board tests, the graduate record tests. If they go to graduate school, they will be compared with the quality of their first academic appointment and the number of articles they publish. In the business world they will be compared as to how much money they make. They will be compared as to the success of their marriage, success of their children and finally the cost of their funeral when they pass to whatever reward that might be left."

As I see it, this has not been the constructive competition that seeks to bring out the best in young people, but one that forces them to keep up with the other person. What is the effect of this kind of competitive pressure, and what can or should be done about it?

Rabbi Kahn: When my daughter was in first grade, she said to her mother and me, "Our teacher told us that if we don't do well in our test, we won't get to college." Now, this is what you are referring to, in part. The educational system in America depends upon a com-

petitive standard; each must do better than the next. And proof of the pressure on our young people is the absence of morality in the classroom. This is one big area, I think, apart from others to which I will refer in a moment, that creates a prejudice, a tendency to look the other way whenever ethics, honesty and morality are concerned. There are many studies of cheating in high schools and college showing that a large percentage of students cheat—perhaps only a little—but still, cheating is regarded as a way of beating the system. They do not look upon it as an immoral act, but as a way of getting around the authorities who are trying to box them in.

This is a tendency in America today in a great many areas. ...

In the educational system the pressure on our young people is not just to graduate from high school, but to be able to get into the right college and then to graduate school. All of these practices create a false standard of what achievement really is. ...

This is one kind of competitiveness in our educational system, and it has very serious ethical consequences as far as our young people are concerned. The one thing most of them object to, when you ask them to evaluate communities from which they come, seems to be the material standards that are the criteria by which success is judged. Again and again, when you ask youngsters on the college campus what they remember most of all and what they like least of all about the community from which they came, they almost invariably talk about the entrenchment of the dollar or the stress on the material possessions.

What to do about it is, I think, fairly obvious. I would hope for the day when examinations would not be the criteria of a man's achievement. Many schools are moving in the direction of eliminating grading and competition, and providing different levels of achievement that have nothing to do with beating somebody else in exams. Of course, this is a problem that goes far beyond the confines of our discussion. Our standards of material possession would require a re-evaluation of our economic system.

Rabbi Berkowitz: I recall a school where, at the end of a three-year period, we were given an oral comprehensive, and the student was obliged to

come in and be examined by a professor who, within a half-hour, would ask a series of questions on a variety of subjects and then give a grade. I will never forget this because of what happened to me. I received a grade of 89.4, and I still wonder how one can get such a mark—89.4—in an oral examination.

I have invited three young people who will present questions of their own choosing to Rabbi Kahn. Through their questions, perhaps, we can go even further into the feelings and thinking of young colleagues.

Robert: In an atmosphere of academic freedom encompassing a conscious attempt by the individual student to meet other students of various backgrounds—of religion as well as locality—how can such a student be persuaded to join an organization which seems limited to people of a single ethnic background?

Rabbi Kahn: When a student goes away to a campus—I exclude a few of the city campuses here, where the majority of the students may be of one particular religious background—he comes into contact, sometimes for the first time, with a society of students and faculty members who are Protestant, Jewish, Catholic, and who come from small towns, big cities, upper class, middle class, lower-middle class. The issue now becomes how he can be persuaded amid this wealth of difference to want to identify himself with his own group. It is a very difficult question because at times a young person goes away to a campus determined to broaden his horizons after the narrow experience in which he was brought up. You know, this was less prevalent years ago than today, the student approach that said, "What is important to me is everybody." This means that I am just as much concerned about the starving children in China as I was about the Jewish refugees in Hitler's Germany. It reflects the need that young people have to be part of a larger, exciting and different group than that which they were used to.

I think we have to admit and accept the fact that many, many college students, during the greater part of their college careers, will not identify themselves with any single group except nominally or peripherally, and perhaps only once or twice a year. ... We have to accept the fact that some students will go on vacation as Jews for most of their college career,

holding their Jewishness in reserve for emergencies such as the Six-Day War, or for a time when they return to their homes and communities.

The second answer is that the community on the campus is a pluralistic community. Before you can relate yourself as a Jew to Christians you have to live as a Jew. Without faith there is no interfaith, and so if you want to relate yourself not just as a student but as a Jewish student to the total community, you have to do it through your own particular religious or, if you will, ethnic society. ... Today the university is most hospitable to these differences to a greater degree than ever before in American life. This is one of the plus factors when we think of Jewish students identifying with Jewish traditions while on campus.

Robert: In a similar vein, there seems to be in college a general marking of organized religion as an antiquated philosophy. With regard to Judaism specifically, how does one defend the faith?

Rabbi Kahn: Most students, even before they go to college, begin to question organized religion and its traditions for two reasons. First, it is the nature of the growing mind to question that which has been taught, even if it is true; and second, most of what has been taught has been presented on an infantile level and has never gone beyond that stage. When we teach the story of the Creation of the world, few teachers in Jewish schools try to relate the theory of evolution to the text of the Book of Genesis as the way it was, just the way it says—that the world is not a million or two million or a hundred million years old, but just five thousand plus.

When we come to the campus we are suddenly thrown into a stew because in our courses in sociology and the history of science and anthropology we learn a totally different interpretation of the origin of the universe. We are not prepared for it.

The answer, in part, is to include in our system of Jewish education a confrontation, even on the most elementary level, with the critical issues of theology that a student will confront when he gets to the campus, especially since most young people never become educated in the Jewish sphere beyond the elementary level. ...

Peter: Rabbi Kahn, I would like to direct my questions from my own experience on the col-

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Israel: As I See It

Israel stands alone

By SAMSON KRUPNICK

Many functions and gatherings enhanced this Succot, possibly because major efforts were made to overcome the gloom of the September 11th



disaster in New York and of the pain of the daily terror acts and the funerals of the victims in our troubled land.

As we predicted, the highly publicized meeting between Minister Shimon Peres and Palestine Authority Chairman Yasser Arafat proved to be a sham, as were all the other many meetings. It had been well prepared, reduced to specific obligations on both sides, signed and documented. There seemed to be some hope for a cease-fire on a gradual basis and a hopeful Succot of joy and gladness and no terror casualties.

It was not to be.

Attacks continued with an unprecedented incursion into a north Gaza yishuv, Alei Sinai, with two killed and 14 wounded, and another attack in Afula with three killed and 16 wounded in addition to two driveby assaults.

Despite these worrisome disturbances, Succot ceremonies took place as scheduled, albeit attendance at the Kotel was less than in previous years. President Moshe Katsav hosted a two-day reception at the president's residence.

At the Kotel the annual Succot priestly blessing with over 1,000 cohanim attracted some 30,000 worshippers. Later over 50,000 attended the colorful Hakel gathering precisely as directed in the Torah.

Every seven years the Shmita seventh year is completed with the gathering in Jerusalem of all men, women and children (even babies) to listen to the King (our president) read an important section of the Torah. The men were to learn, the women to listen carefully and the babies to give credit to their parents (and become accustomed to

Torah teachings).

Chief Rabbis Israel Meir Lau and Eliyahu Bakshi Doron along with former chief rabbi Avraham Shapira and Ovadiya Yosef participated in the ceremony. Choral accompaniment and the sounding of many shofarim accompanied the concluding chant of "The Lord is our King!"

Some 12,000 marchers participated in the annual Succot aliyah to Jerusalem wherein Mayor Ehud Olmert and distinguished personalities were in the reviewing stands. Many marchers from other countries joined in the march, as did some of the Christians celebrating the Pentecost.

The annual dinner of

Israel was that of the Bayanor Chassidim in Jerusalem. It was a block long with a "tish" and held more than 3,000 Chassidim of all ages rendering Torah and song all evening.

Virtually all yeshivot had festive gatherings culminating with the Simchat beit Hashoeva joyous gatherings. During these gatherings and functions there was an underlying feeling of anticipation of considerable trouble ahead.

Prime Minister Ariel Sharon in anger declared that there had not been even one day of a so-called cease-fire, despite the heavy pressure of both President George W. Bush and of Secretary of State

as a statement to induce reluctant Arab states to join a coalition to battle terror. Thus far all give lip service with anti-Israel positions, and refusal to permit any use of their facilities to attack terrorists. The bitter truth is that virtually all Arab states are for Israel's destruction.

There are Muslim countries that are pro Israel, including Turkey and the seven Muslim states that were part of the Soviet Union. Prime Minister Sharon reacted sharply to the Bush statement and to the attitude of pushing Israel to one side far enough away to satisfy the Arabs. To promise a state to terrorists is a mortal danger to Israel and totally unacceptable.

Sharon warned of the appeasement policy of the British in 1938 that destroyed Czechoslovakia. "We won't be another Czechoslovakia," he declared. "We can rely only on

ourselves and from today onward we will only rely on ourselves." A new course of action against terrorists will follow, hopefully in pinpointing and destroying terrorists and their supporters.

Actually President Bush and Powell are not aware of the latest poll indicating that 92 percent of Americans want Israel and the United States to join in fighting terror. Further the Congress is overwhelmingly supportive of Israel and will not stand for Israel's sacrifice to satisfy Arabs.

However our Torah reports that "we are a nation that stands alone." Sharon would add, "With the help of the Almighty we will rely only on ourselves."

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The "explanation" appears as a statement to induce reluctant Arab states to join a coalition to battle terror. Thus far all give lip service with anti-Israel positions, and refusal to permit any use of their facilities to attack terrorists. The bitter truth is that virtually all Arab states are for Israel's destruction. There are Muslim countries that are pro Israel, including Turkey and the seven Muslim states that were part of the Soviet Union. Prime Minister Sharon reacted sharply to the Bush statement and to the attitude of pushing Israel to one side far enough away to satisfy the Arabs. To promise a state to terrorists is a mortal danger to Israel and totally unacceptable.

Yeshivat Kerem BeYavneh held in the large succah of the Jerusalem Renaissance Hotel drew a record crowd of some 530 enthusiasts observing the 49th anniversary of this first Hesder Yeshiva (Army service together with Torah learning).

The Dvar Yerushalayim Yeshiva celebrated its 30th anniversary in its own large succah honoring Cantor and Mrs. Sidney Selig, donors of the succah on their 50th wedding anniversary.

The largest Succah in all of

Colin Powell on both signatories to an agreement that apparently meant absolutely nothing to Palestine Authority Chairman Yasser Arafat. Instead of acknowledging Arafat's noncompliance, President Bush and Secretary Powell saw a "vision of a State of Palestine with Jerusalem as its capital" for arch terrorist Arafat, now to be rewarded for a year's violence as evidenced by the U.S. State Department in its recent report.

The "explanation" appears

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Social Calendar

By Jean Herschaft

The war is now on. The war is now going to enflame the American Jewish community, not as Americans who, in that role, are united, but as Jews. The schism revolves around our president's political policy of supporting the Palestinian State.

The *New York Times* reported that the top man, **Morton Zuckerman**, Conference of Presidents, has opposed the move while two former chiefs of this august body support the President's Palestinian State promotion — **Jacob Stein** and **Theodore Mann**. (Mann is a past AJCongress national leader).

Stein and Mann and a number of other prominent Jews have so declared in a long statement to the U.S. president. Their statement followed sharp criticisms that Zuckerman was quoted as making against the administration's "very short-sighted and erroneous policies."

But the leaders who join the president on the issue declare in their letter: "There is some concern that some overly-fearful Jewish leaders are saying the wrong things." Theodore Mann signed the letter as chair of the executive committee of the Israel Policy Forum and a past Conference of Presidents head. The Conference of Presidents majority has always supported Israel's policies. **Malcolm Hoenlein**, its long-time executive director, an Orthodox Jew whose title is executive vice president, exemplifies its 100 percent position with Israel.

Jacob Stein, however, a past president of the United Synagogue of Conservative Judaism, a staunch Republican who served in the White House and in the United Nations, appointed by Republican top brass, has a profile in sharp contrast with Hoenlein's though he served as Presidents Conference chief some two decades ago.

Mann's letter continued: "Leading American Jews really feel very deeply that American interests and Israeli interests are one and the same and that what the Administration is doing is exactly the right thing."

It continued: "We also commend the skillful and determined efforts undertaken by you and your foreign policy team to end Israeli-Palestinian violence and to renew negotiations between the parties."

Seymour Reich, another past Conference of Presidents leader, contacted by us for P-O on the matter stated that he had "not signed the letter, nor sides on the issue."

"What troubles me on the letter (partially above) that while noting 'Israel-Palestine violence' infers an equivalency on that issue."

Jonathan Jacoby, a consultant to the Israel Policy Forum, added: "There is a false and unfortunate impression being created that American Jews need to choose between Israel and the U.S. Nothing could be further from the truth, and the intent of this letter is to make that clear."

These leaders note that signers are still being sought for this pro-administration Palestinian State policy. Those who have already signed it include **Marvin Lender**, former United Jewish Appeal chair; **Judith Stern Peck**, former chairwoman of UJA-Federation; and **Joel Tauber**, the departing chair of United Jewish Communities. Some corporate executives who are Jews but unknown as leaders in the tight-knit Jewish community are: **Stanley Gold**, president of Shamrock Investments; and **Warren Eisenberg**, co-chairman of Bed-Bath & Beyond. The top corporate figures no doubt have been heavy contributors to Jewish and non-Jewish causes.

Ariel Sharon raised ire in the Administration by warning that appeasement of Arab nations the way European democracies appeased Hitler on the eve of World War II could be disastrous.

With our beloved nation and its people responding to a murderous attack and slaughter it is a difficult time for American Jews be split — to be on opposite sides of the fence at a time when there could be an increase in anti-Semitism. This column is not taking sides. We side with "shalom" among our community — a totally unrealistic hope.

One Woman's Voice

Israel chosen as scapegoat

By MIRIAM ZIMMERMAN

October 7, 2001, nearly one month after the September 11 terrorist attack on the World Trade Center, the United States, firmly backed by an



international coalition, responded with a military incursion into Afghanistan. The U.S. allegedly destroyed military compounds and infrastructure of the Taliban military.

The attack took me back to that fateful morning of September 11. Just hours after the collapse of the twin towers of the World Trade Center, the administration of Notre Dame de Namur University where I teach arranged a candlelight vigil in the chapel. In the spacious chapel, students, faculty, and staff alike stood in silence, in prayer, and in song. I have long gotten over my reluctance to pray in Catholic settings; besides, this inclusive, non-denominational service would make no one feel uncomfortable.

Afterward, we were told that faculty could conduct or cancel classes as each saw fit. I decided to go to the classroom where my Holocaust class would have been in progress. About half the class showed up. They wanted to talk.

One student compared the destruction of the World Trade Center to the Holocaust. Both were examples of genocide, she asserted, because of the needless destruction of innocent lives. I didn't point out the criteria for what constituted genocide; it wasn't the time to play the role of instructor. Instead, it was a time to listen and try to understand one another's anguished feelings, in the hopes of understanding one's own inner turmoil.

Applying the word "genocide" to the senseless murder of 5,000 to me is like calling abortion a holocaust. I believe such comparisons degrade the meaning of the word. Yet, I

understand the linguistic principle that meanings of words cannot be dictated; words mean what enough people intend them to mean. Hello, Alice in Wonderland.

I felt caught between my academic role as instructor and the immediate need to be a therapeutic facilitator. All of us in that half empty classroom needed to talk, to be listened to, and to understand the current chaos caused by the multiple skyjackings.

In the aftermath of the attack, her comment made me think of other connections between the terrorist attack and the Holocaust. In newspapers

to heal and to feel pure before one's deity. Perhaps that is why there is so much scapegoating in every society.

The need to regain purity and feel worthy of G-d is a religious need that all humans share, regardless of one's specific religion or lack of religion. This fundamental religious motive explains the power of Yom Kippur as a means of guilt expiation for Jews and for Christians, the power of the belief in Jesus, the sacrificial lamb, who died to redeem humanity of its sins.

Today, the Islamic fundamentalist world scapegoats

Worldwide, many blame Israel for the WTC terrorism because if Israel would just let her enemies run her into the sea, then the Islamic world wouldn't hate the United States for supporting Israel. The United States pressured Israel and the Palestinians to resume peace talks, as if solving that tension would transform terrorist mastermind Osama bin Laden into a friend. Yet, bin Laden has made it clear that he looks on the US as an infidel nation that must be expunged from Islamic territory; Israel is not his primary concern. The need to blame is part of the purification process.

and on TV, an "us vs. them" mentality emerged. Hate seemed to be a primary motivator and the rhetoric of war resounded louder and louder.

On October 7, rhetoric became reality with the dropping of 50 cruise missiles on Afghanistan. Both sides scapegoated the other.

The Book of Leviticus delineates the proper way to purge the ancient Hebrews of sin through the selection and sacrifice of the perfect scapegoat. Only after the priest follows the specific rituals will those offering the sacrifice become pure again and worthy to approach G-d. The scapegoat mechanism satisfies a fundamental religious need that exists in all of us: the need

the United States for their own governments' failures to deal with modernism and secularism. Some people in the US also scapegoat. Newspapers report attacks on innocent people because of their Middle Eastern appearance in the United States. Scapegoats roam in the psychological landscape of fear.

Worldwide, many blame Israel for the WTC terrorism because if Israel would just let her enemies run her into the sea, then the Islamic world wouldn't hate the United States for supporting Israel. The United States pressured Israel and the Palestinians to resume peace talks, as if solving that tension would trans-

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It's Arlene Peck!

The blame has shifted

By ARLENE PECK

I wondered how long it would take for the feeling of euphoria to leave.

Last week I wrote about the wonderful feeling of one-



ness with my fellow Americans. When a few of my more militant friends taunted me with the thought of anti-Semitism that might be creeping into all of that good will, I didn't accept it.

Ah, but that was last week. Now I'm beginning to receive e-mail and clippings from the mainstream with that same old undercurrent of Jew hatred that I've come to know and expect.

Among the offensive missives to come across my desk was one sent by a white-bread executive acquaintance who, I have no doubt, belongs to at least one "restricted club." For some reason, he wanted to share an in-depth column that is making the rounds in e-mails around the country. The gist of it was to shift the blame of that Black Tuesday to, you guessed it, Israel and "the Jews."

No thought, it seems, is given to how the worldwide pandering to Arab terrorism created the climate that made all this possible. The lack of outrage by our country and the world at previous suicide actions against Israel by terrorists only encouraged them. How often did I read the comments from Bush and Powell to show "restraint" in Israel's response so as not to anger the rest of the Arab community? The biased press even managed to report the suicide bombers as another casualty in the Palestinian quest for a homeland.

The logic in this column and more and more that I'm seeing is, "America must boldly take the lead in the Middle East. We must pressure Israel to take the concrete steps necessary to provide justice for the Palestinian people." Then it stated the Israeli government is incapable

of taking such steps. And "if we don't see that a just resolution of that conflict is not realized, one that provides a homeland for the Palestinian people, then military action against Islamic states will backfire. Thereby inflaming a significant portion of the world's population against us and breeding thousands of terrorists where there were once dozens."

Excuse me? Has it been so long ago that in a few short months we are back to the "poor plight of the Palestinians?" This, despite the fact that Barak in his moments of

ern carrels that our government has just OK'd to spend \$40 billion to go in and destroy? There are certainly not the few dozen they are now claiming.

Even before my ignorant Yuppie's tirade against Israel, I was getting a feeling of déjà vu now that Bush and Powell have once again pressured Israel to meet and settle their differences with the terrorist Arafat. Remember when Bush Senior pressured Israel to submit to the Scuds during the Gulf War?

Sharon is right when he says to negotiate with Arafat

The logic in this column and more and more that I'm seeing is, "America must boldly take the lead in the Middle East. We must pressure Israel to take the concrete steps necessary to provide justice for the Palestinian people." Then it stated the Israeli government is incapable of taking such steps. And "if we don't see that a just resolution of that conflict is not realized, one that provides a homeland for the Palestinian people, then military action against Islamic states will backfire. Thereby inflaming a significant portion of the world's population against us and breeding thousands of terrorists where there were once dozens."

madness offered the entire "wish list" Arafat requested and it still wasn't enough. Thank G-d Yasser Arafat walked away from the table because he wanted the full 100 percent of everything on his list and Barak offered only 97 percent. That should have been enough to show the world that they don't want just a Palestinian state. Arafat and his boys want the entire country of Israel.

You have to be blind to think that there are only dozens of terrorists. And, that to not overpower Israel would bring the wrath of thousands. Who are all these Middle East-

now would be the same as Bush sitting down to "make a deal" with Osama bin Laden. Maybe Sharon is having a difficult time forgetting, as everyone else seems to, that Arafat is the man who ordered the murder of Israeli Olympic athletes. In fact, it would behoove us to also remember that he ordered the killing of the U.S. ambassador to Sudan in 1973. And, what an inspiration he's been to the Islamic Jihad, Hezbollah and Hamas!

To keep America happy, should Sharon sit down and give the same offer to Arafat that he previously turned

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Berkowitz

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lege campus and more particularly as an officer, including the office of president of the Hillel Foundation at City College. Hillel is thought of as the Jewish student community on the campus and is made up of any Jewish student who wants to affiliate with the Jewish student community. This would, of course, include people who come in with all sorts of affiliations, Orthodox, Conservative, Reform and Zionist. As long as they feel that they want to affiliate with the Jewish community they are welcomed with open arms. Unfortunately, we find that many, if not a preponderance of those who do affiliate with Hillel, come from rather weak Jewish backgrounds, and Hillel by its very nature must be the sum total of the feelings of its affiliates.

How much does the Hillel scope, the Hillel activity, the Hillel program reflect only the sum total of the Jewish students, or is there an added responsibility, an added moral responsibility, if you will, upon the National Hillel to counter this and to enforce more positive Jewish values and goals?

Rabbi Kahn: I think you have answered your own question, Peter. We deal with a student body that is varied. Some come from very, very fine backgrounds, some from weak backgrounds, and some have no Jewish background at all. You would be amazed at the number of Jewish students who come to a Hillel director and say, "Can you enroll me in a class because my parents never gave me the opportunity to learn anything." ... This is an old psychological principle; the grandchildren accept what the grandparents threw away.

This is what is happening to a large percentage of our Jewish students today. The problem of the Hillel Foundation is that it is one institution dealing at times with thousands of students and, generally speaking, there is only one man, a rabbi, who has to cut himself into a hundred pieces in order to meet the needs of hundreds of students. So our goal is, first of all, to be able to reach different students on various levels of their backgrounds and intellects, to provide, at the same time, classes in how to read Hebrew, courses for students who know how to speak Hebrew fluently, and classes for those in between.

Let us put it this way. The Hillel program is like a pyramid. At the base are all the stu-

dents who may never have stepped into a Hillel Foundation, but in the course of their four years in college will know we are there. As one student put it, the Hillel presence on the campus must be there because some day a student may want it and need it. ...

Peter: I think we are all familiar with the reaction of American Jewry to the crisis in Israel. But I think, most emphatically, that this reaction was more noticeable on the campuses where many of the Jewish college students who, during their adolescent years, never expressed themselves or even even wanted to express themselves Jewishly or to affiliate or to show any signs outwardly of being Jewish, suddenly pop out of their shells when Israel is in crisis. As a matter of fact, they feel the crises hitting right at themselves. It is seen by the outpouring of volunteers who go to Israel and those here who volunteer their time here in American to help Israel in any way possible.

What can we do now, perhaps through the Hillel Foundation, to continue with this response and strengthen our affiliation not only during a time of crisis?

Rabbi Kahn: I think that the first thing for you to do is to make it very clear that the crisis of Israel's existence is one that will still continue for a long, long time. Part of the programming of the American Jewish community today and of the Hillel program is to intensify the awareness of the crisis of Israel, to establish a continuing sense of responsibility, to elucidate the problems of Israel today. To use continuous propaganda and pressure and education of the American public, and on the part of the Jewish students to be aware of the crisis and to be ready to support Israel at all times.

Next, I think, we learned something that is, that we have no right to give up our young people as a lost generation. ...

Third, we have to have a sense of urgency, not only about Israel but about the Jewish future in America. Our concern is not just the survival of Jews, it is also the creative continuation of Judaism. This has to be tied in with the concept of the totality of the Jewish people. Every Jew is responsible for his fellow Jew, and the fact that he is in Israel, Rumania or Australia makes no difference. This is the concept of "The People of Israel." I think this has become a

Continued on next page

Berkowitz

Continued from prev. page
dominant force in contemporary Jewish life and thought.

Perry: As is well known, when coming to a college campus, the student is asked to reject traditional observances. How can certain important ritual areas be explained and rationalized to the Jewish college student? For example, how do you get a college student who is away from home to keep Kashruth?

Rabbi Kahn: That's a difficult question, Perry, and evidently you must have had some experience with young people who go away from home and suddenly cease to be traditionally observant in the way in

which they were brought up. Some students are just waiting for the opportunity to get away from home so that they can overthrow some of the traditions. I think that we are going to have to accept the fact that quite a number of students who have been following a certain pattern of behavior will fall away from it when they get away from home, sometimes deliberately, sometimes accidentally. It is going to happen with a great number. ...

On the other hand, there is a special responsibility of Jewish education on the campus: to interpret and to explain through courses, lectures and conversations the significance

of Jewish tradition. Not just the observance, but the whole complex of Judaism as a way of life, and to interpret and explain it, and to clarify it in the academic terms that the university uses. For example, if we are teaching customs and ceremonies, which happens to be one of the more popular courses at the Hillel Foundations, we do not teach it as it is taught in books for high school students. We describe it in terms of the anthropology and sociology of the comparative religious traditions that came into being at the same time as Jewish traditions and teachings did. So when we teach a student at this academic level, we approach it as a university teacher would, with full recognition of the fact that the student may reject it. It is our obligation to present it not only with objectivity but with the intellectual integrity a university student has a right to expect.

Perry: In your experience with the Jewish student at Hillel, has the graduate of the Hebrew all-day school been able to cope better with campus life than others? Has the day-school graduate become particularly active in Jewish activities or generally had he become uninvolved?

Rabbi Kahn: I do not think I can generalize an answer to that. Many day-school graduates suddenly drop out of the day-school pattern of observance when they go to a university. On the other hand, there is an increasing number of students, not necessarily coming out of day-school but coming out of a very traditional background, who will form small communities of observant Jews from conviction, not only from habit. And there is hardly a

campus in the United States today, except in the South and Southwest, where there isn't a small coterie of observant young men and women, even in places where you would least expect it, or where ten years ago one would have least expected to find Jewish observances. These include not only day-school graduates but many who come out of a Conservative tradition. They also may have gone to day-school, but even if they have not, they still have the conviction of the traditions. I cannot say that by and large there is one pattern for day-school graduates.

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Rabbi Berkowitz: Many years ago two of the most famous New Englanders, Henry David Thoreau and Ralph Waldo Emerson, both Harvard men, were discussing higher education. Emerson was especially impressed with the fact that Harvard offered courses in all branches of learning. Thoreau's answer was, "Yes, in all of the branches, but in none of its roots." ...

In Rabbi Benjamin Kahn we have that rare combination. Learning and knowledge, not only in the branches but also in the roots. The roots of faith and commitment, the roots from which one draws the inspiration and strength for ourselves and for others.

Zimmerman

Continued from page 17
form terrorist mastermind Osama bin Laden into a friend. Yet, bin Laden has made it clear that he looks on the US as an infidel nation that must be expunged from Islamic territory; Israel is not his primary concern.

The need to blame is part of the purification process. The Nazis vilified the Jews as the source of all Germany's problems after World War I: inflation, starvation, unemployment, economic chaos; further, the hated Treaty of Versailles and the Weimar Republic were both the fault of international Jewry. The simple solution of blaming the Jews mobilized and motivated the German people to unify and regain their pride as a people, a people able to begin World War II and put into effect the Holocaust.

The same phenomenon has just occurred in the United States. The outpourings of patriotism, a sense of pride and mission that our way is the right way, and that those guilty must be punished have resulted in the current military attack. Have we learned nothing from history? War did not prevent the Holocaust; indeed, atrocity behavior (remember My Lai) abounds during the abnormal circumstances of combat.

Given the lessons of history and the fact that humanity now has biological and nuclear weapons of ultimate destruction, world leadership should have looked harder to find alternatives to a military solution. When the war plays itself out, will there be anyone left to negotiate a peace? Why not negotiate now and avoid the war? If not now, when?

Peck

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down before beginning the reign of terror against Israel over the past year?

It is not because of America's policy with Israel that the horrific bombings on this day of infamy against our country and the Twin Towers took place. If Bush has any sense at all, he might want to be nicer to the one democracy in the Middle East, which knows where all the bodies should be buried. Israel's intelligence, unlike ours can tell us where to find the holes and caves of the vermin who did this and who sponsors them. These roaches who strap

bombs on their bodies and who sent missiles into America, have got to be destroyed. The Arabs understand strength. So far they haven't seen it and have benefited by the spineless governments who aided and abetted them.

The answer is not to again pressure Israel. I believe that it's still possible to cut this cancer out of our society if the gutless governments hold together and stand up for what is right. This is not a "Jewish problem" or even an American one. This concerns the world.

Business woman honored for accomplishments

LOS ANGELES—The Los Angeles Business Journal, in partnership with the National Association of Women Business officials and the Women of Los Angeles, named Judi Kaufman, founder and chairman of the board of Art of the Brain, as one of the winners of the tenth annual Women Who Make A Difference Awards. The celebration honors the accomplishments of Los Angeles' most successful businesswomen endeavors.

Kaufman heads a volunteer group raising funds for brain cancer research.

Mystery Person

Do you know who's who?

- The Mystery Person is an entertainer.
- The Mystery Person is retired.
- The Mystery Person was born in New York City.
- The Mystery Person is a singer.
- The Mystery Person sang opera.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Books explore faith, divorce

Reviews by SYBIL KAPLAN

"Common Prayers" by Harvey Cox, Houghton Mifflin, \$24 hardbound, 306 pp.

There are many different kinds of books that fit into the "life cycle" category. These include books on marriage, divorce, and conversion. This book is very different and a very, well done work.

Harvey Cox is a well-known author and Christian theologian who teaches at Harvard. For the past 15 years he has been married to Nina Tumarkin, a Jewish woman and professor of Russian history at Wellesley College. It was the second marriage for each. They have a 14-year-old son whom they are raising as Jewish.

What makes this book special are his premises. He wants to help Christians understand Judaism better. He wants to explain how he has come to understand his own Christian faith because of his marriage to a Jewish woman and his participation fully in the life of her faith. His third purpose is to question the idea that a Jewish-Christian marriage necessarily dilutes the substance of either or both spouses' faiths. Finally, he hopes Jews and Christians will profit from his experiences.

What we have is a fascinating and informative pilgrimage through Judaism, like a journey through the Jewish year, with an active and participating Christian as guide.

One has to understand in reading this book that Mr. Cox is not an ordinary member of an interfaith marriage where one does not convert. He refers to himself as experiencing Judaism from "the perspective of a kind of metaphorical Court of the Gentiles, not as a complete outsider, but not as a full insider either."

He has some interesting insights. For example, in his chapter on Rosh Hashanah, he writes, "I have come to believe that the 'instant christianizing' of the Old Testament accounts often evacuates their original power and depth." In writing about the holiday of Sukkot, he writes "Christianity needs Judaism to keep it anchored in the soil of this world."

In writing about Simchat Torah, he says "much Christian Sunday school material still wrongly suggests that while Judaism is a severe religion of the Law, Christianity is the religion of love, but this is an uninformed and erroneous comparison."

When writing about Holo-

caust Memorial Day, he writes "anti-Judaism is not peripheral to Christianity. It is imbedded in the scriptures, liturgies, and even the art and architecture of the church. It is perpetuated in painting, sculpture, and literature."

In reference to Nazi anti-Semitism, he comments that "centuries of Christian anti-Semitism, in Germany and elsewhere, sowed the seeds this neo-pagan movement reaped."

His conclusion returns to his opening about being "in the court of the gentiles," referring to the time of the Temple. He likes this position because it stood near but separate from the central sanctuary. It was a wide open space, sacred but in a different way where all the children of G-d could mix. Thirdly, the whole outside world acknowledged the area as outside but the gates were wide open.

Mr. Cox knows more than many Jews do about Judaism and he enjoys participating and being part of the holidays and life cycle. Those who are interested in Judaism will find this work truly illuminating and good reading.

"The Get" by Elise Edelson Katach, Simcha Press, \$10.95

paperback, 284 pp.

This is a very powerful spiritual journey which one woman took and one would wish no one else would ever have to take. It is her love story and the harsh realities of being divorced and the significance the get or Jewish divorce took on in her life.

Perhaps it is her conclusion after this painful emotional trip that best sums up the book.

"The get is an intense adventure, not an insignificant encounter....The get is a powerful ritual that should honor both the man and the woman in their quest for an end....The get should be conducted in a spiritual manner that honors Torah and the ancient ritual."

In the same concluding chapter, she explains that we encourage couples to go through a wedding ceremony. "Yet most of the time we have no dissolution ceremony for two people who have created children and experienced a lifetime together." Or do we?

In Judaism, we have a ritual Jewish divorce called a get which is written by a scribe and witnessed by ob-

servant men and given to the woman by the man in a particular ceremony, thus signifying that both are free of the relationship and able to marry again.

The book itself is the love story of the author interspersed with the effects of divorce and the experience of healing and transformation. Although a get is a profoundly Jewish ritual, practiced usually by Orthodox and Conservative Jews, the author believes her book transcends religion and is "a spiritual memoir of divorce."

The way each page is printed is also unique in that on many pages, parts of the prose is laid out and reads like poetry.

Whether one has gone through a divorce and get or is just interested in an aspect of Judaism, this book should have appeal. There is both beauty and meaning in the painful experience of this woman. The author is a practicing therapist, evaluator, educator, expert witness and consultant in Denver. She specializes in trauma and high-conflict divorce.

Rare pair share their lives

Review by MORTON I. TEICHER

Bookends. By Leona Rostenberg and Madeline Stern, New York: Free Press, 2001, 256 Pages, \$24.

In 1997, with the publication of Old Books, Rare Friends, Rostenberg and Stern, partners in a 50-year old rare book business, became known far beyond the limited circle of antiquarian book dealers and collectors. The description of their experiences resonated favorably with lovers of books. Now, with Rostenberg at age 92 and Stern at age 88, they have published what can best be described as a dual autobiography, examining their backgrounds as well as their long business and personal collaboration.

In the first half of the book, they alternate sections, heading them "Leona" and "Madeline." This format proves a bit awkward since they also switch back and forth between first and third person.

Despite the choppiness,

two fascinating personal histories are admirably presented. Seventy-two pages are devoted to the first chapter, "Beginnings," by far the longest of the book's eight chapters. It details their German Jewish ancestry and their upper middle class childhoods in New York as only daughters. They had some Jewish education as well as trips to Europe. Madeline graduated from Barnard but Leona was denied admission to Barnard and instead earned her bachelor's degree at New York University.

Both women also received master's degrees from Columbia University. Their paths crossed from time to time, especially when they taught part-time in Jewish schools. In 1945, Leona gave up her job as a public school teacher to become partners with Madeline in the rare book business that she had established the previous year. Despite the infirmities of old age, they maintain their interest in

old and rare books to this very day.

A particularly intriguing chapter describes "The Men We Did Not Marry."

Madeline and Leona finally decided to remain single women "in a man's world." Eschewing men as marital partners, they became fixed on dogs.

The book concludes with a description of increasing difficulties in seeing and hearing and decreasing ability to travel. They look back on their lives as "productive survival" and they offer the gift of learning how their warm friendship "made aging a feasible, even an acceptable process." Writing this frank and nostalgic reflection on their lives served a useful purpose for the two authors.

At the same time, they invite readers to share their experiences and to admire their achievements in successful aging.

Letters

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surfi.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

To Judy Carr: quit moaning

Dear editor,

In your Sept. 5 issue, Judy Carr discussed her treatment and alienation when she made aliya during the festivals and holidays. My knee-jerk reaction was two-fold: quit moaning, it happens to me in my home town, and I wish I were lucky enough to be healthy enough to even visit Israel.

When I was in graduate school, we had a tight-knit graduate student group with a few, honorary undergraduates. Actually, we constituted the Hill regulars. What holiday environment Hill didn't offer, we did. The fact I was a convert mattered not at all. As a quadriplegic, accessibility was always considered. This

brings me to my second point.

Israel is not terribly accessible. Despite our missteps, the US is quite accessible — though, as with all minorities facing discrimination and the inability to practice our civil rights, improvements are still necessary.

My synagogue has made great strides over the past few years. Unfortunately, private homes are not. Perhaps that is the reason I've had two invitations to second Seder. I've spent four years in bed now — though I can get out now and again. Perhaps it is because I am a convert. Perhaps it is my disability rather than accessibility at issue. Judaism is for a community. Mine seems to be on the Internet.

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